THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XIII MAY 1942 No. 5

RABINDRANATH TAGORE

We paid our tribute to Rabindranath Tagore a year ago this month, his birth-month. The candle that for eighty fruitful years had served the ardent life as fuel had then not yet burned out. There was a hope, which many thousands shared, that it would last to light us through the present darkness till a brighter day should dawn. But it was not to be. A little over three months later he had left us.

Many men in many lands have put on record their impressions of his greatness. We publish here an appreciation by Miss Eva Martin, who met him years ago in Cornwall and caught from him a glimpse of the India which he loved and which he so worthily represented. One of the most important of his numerous rôles was this of cultural ambassador from India to the other countries of Asia as well as to the West—an unaccredited diplomat, but needing no credentials among the men of culture anywhere. Cultural contacts are the soul of international understanding, as community of ideals is its spirit.

Tagore was a man of most versatile genius—patriot, poet, dramatist, painter, musician, educationist, architect of the Indian village of our hopes—and in every line his contribution was distinctive and distinguished.

It is difficult to assess greatness correctly while it is still in our midst. From the base of a mountain range the foot-hills loom so high that they cut off from view the loftier peaks behind. Now, from the perspective of nearly nine months' distance from his living presence, we see more truly how great a man was standing by our side.

Rabindranath Tagore was greater than his achievements, greater even than his dreams of beauty and of service; he believed in the potentialities in man, and his life was a justification of his trust:—

I do not put my faith in any institu-

tion, but in the individuals all over the world who think clearly, feel nobly, and act rightly, thus becoming the channels of moral truth.

RABINDRANATH TAGORE: A MEMORY

MAY 6TH, 1861—AUGUST 7TH, 1941

Among his own people Rabindranath Tagore was honoured and loved as artist, philosopher, dramatist, musician, educationalist—as well as poet. The English-speaking world knew him chiefly through his poems and essays, and it was as poet and teacher that I saw him when I was privileged to meet him fifteen years ago. In the summer of 1926 he was spending a few days in a remote corner of Western Cornwall. The sea glowed in the sun with those jade-green pools and purple shadows that haunt the Cornish coast, and scents of wild thyme and heather mingled with the salt breezes. But inside the large stone house built on the very edge of the shore, where Tagore was staying, one stepped into a different world: a world of cool, shaded rooms where white-robed figures moved silently, soft voices spoke in a strange tongue, and faint aromatic fragrances hung in the air.

This Indian poet was a supremely beautiful figure in his graceful cream-coloured robes. The noble, clear-cut features; the snowy hair and beard; the soft, steady gaze of those light brown, almost amber-coloured, eyes; the tranquil voice and manner—all made an impression not easily forgotten. He talked about his own country, about the School he had founded, about the Renaissance of Indian art and poetry in which he took so keen an interest; and presently I ventured to speak of his own poems, and of my great admiration for them; and I was bold enough to ask whether he would read one aloud. He hesitated a moment—then spoke to one of the little group of Indian students who were in the room—and the youth went out and returned with a book which he handed to the poet. Tagore then explained that his poems were really songs—the title "Gitanjali" meaning "Song-Offerings"—and to our great delight he began singing, or chanting, in a deep, resonant voice, one poem after another—in the original Bengali—seeming completely to forget his surroundings; as, indeed, did his hearers.

The effect was indescribably impressive; for though the music sounded unfamiliar to Western ears, the sonorous words and strange cadences were curiously thrilling; and the remarkable beauty of the singer's appearance, the dark, intent faces of the white-robed figures around

him, the contrast between the quiet atmosphere of that semi-darkened room and the blazing sunlit beach outside, with screaming sea-gulls and shouts and cries of playing children ...all this made it an experience long to be treasured in memory.

Tagore's love of children has been expressed in many of his writings, and I am carried back to that August day in Cornwall, so many years ago, whenever I read the poem beginning

On the seashore of endless worlds children meet....They build their houses with sand and they play with empty shells. They know not how to swim, they know not how to cast nets. Pearl-fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. They seek not for hidden treasures, they know not how to cast nets.... On the seashore of endless worlds is the great meeting of children.

And I think of that day, too, when I read the prayer he wrote for his beloved country, with its closing words, which might be echoed by every Indian today :—

Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

His mastery of the English language, his power to mould it into a living expression of his thought, was not the least of his many achievements ; but he did not see eye to eye with the Western world in many ways. As early as 1922 he wrote of his

personal feeling of pain and sadness about the collective power which is guiding the helm of Western civilisation. It is a passion, not an ideal. The more success it has brought to Europe, the more costly it will prove to her at last, when the accounts have to be rendered.

But he realised that distrust and dislike of Western power-politics need not mean distrust and dislike of the individuals of a nation, and he declared that

the active love of humanity and the spirit of martyrdom for the cause of justice and truth which I have met with in the Western countries have been a great lesson and inspiration to me. I have no doubt in my mind that the West owes its true greatness, not so much to its marvellous training of intellect, as to its spirit of service devoted to the welfare of man.

That was a noble and generous tribute.

His contribution to the cause of true education in India was a very important one. He saw how, under Western influence, Indian education was losing its individual colour and character, and his hope was that the School which he founded in Bengal might form the nucleus for a National University,

a University which will help India's mind to concentrate and to be fully conscious of itself ; free to seek the truth and make this truth its own wherever found, to judge by its own standard, give expression to its own creative genius, and offer its wisdom to the guests who come from other parts of the world.

In one very vivid phrase he describes how, in his own boyhood, when he was compelled to undergo what seemed to him the coldly official and impersonal education then offered to Indian youth,

My feeling was very much the same as a tree might have, which was not allowed to live its full life, but was cut down to be made into packing-cases.

But he made it clear that he had no distrust of any culture because of its foreign character. On the contrary, I believe that the shock of such extraneous forces is necessary for the vitality of our intellectual nature.

What he objected to was the tendency of foreign education to occupy too much space, thus squeezing out of existence the natural gifts and talents of the Indian people, and he begged his countrymen to get mastery over this Western culture, and "not to live on its outskirts as the hewers of texts and drawers of book-learning."

Naturally, he held strong views on the place of Art in education, and it grieved him to see the arts relegated to a back place and treated as a timber-merchant might treat flowers and foliage—as "mere frivolous decorations of a tree." He believed, too, in the importance of the study of economic conditions as an integral part of education; and in the need for practical industrial training "whose motive force is not the greed of profit." And in one illuminating passage he remarks :—

A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.

He wanted his students to learn "to understand that humanity is a divine harp of many strings, waiting for its one grand music."

These ideals will surely be carried on by many who, like Tagore, have learnt to know and to love the English speech, and whose lamps have been lighted from contact with the lamp carried and held on high by him.

EVA MARTIN

ASIA AND EUROPE

The long-established publisher, Mr. Geoffrey Faber, speaking a few months ago at Birkbeck College on "Books of Tomorrow," said that, in spite of the dark immediate prospects of authors and books, he did not despair of the inevitable changes, in which he believed China and Russia would have much to do.

We are reaching to spiritual partnerships with nations whose ultimate vision of human societies is akin to ours, partnerships that would affect our ways of thought, our science, and our arts.

He visualised the task as one of "translating Europeanism into world terms." Perhaps the more important task is to translate the Asiatic world-view into European!

A BUS NAMED SANKHINI

[**Dr. Bhabani Bhattacharya** presents here a vignette from life but, as his readers have learned to expect, there is something written between the lines. "The power of names is great," with a real influence, it is alleged, upon an individual's future fate. If that be so and, as is also claimed, each man has his own numerical value, distinctive but recondite, what a disharmony may be set up among the unseen elements of one's being if one be called by a number or a name that is not one's own!—ED.]

The bus was full of talk. It was the hour before offices open; half the city seemed wheeling on the streets. Tongues worked in a rush, as though to make up for the approaching hours of stillness.

An old pale-faced man with deep eyes, steel-rimmed glasses pushed up on a lined forehead, was looking back, speaking to a fellow-passenger.

That voice, purposive, even-flowing, fell upon the common staccato talk, subduing all by the continuous pressure of words—words unstressed, always on the same pitch, like the drip of water from a leaky tap, slow, precise, passionless. Presently the other passengers, forced into silence, listened.

"Every bus had a name, in those days. It was not a half-year ago. Hitler had just taken Crete. Then this calamity happened. The bus owners in our town all came together. They formed a syndicate. One joint control. What happened? Scores, scores of honest old vehicles lost their names. What dishonour! They had numbers instead. This one's name was Sankhini. She became A24. Like being a convict. A24! I felt it badly. I couldn't eat a mouthful of rice that evening. Imagine my situation. Every day, at nine-thirty, I stand at the junction of Tagore Lane and Deshbandhu Street waiting for Sankhini. Six times a week. So for months, nearly a year. Then one day Sankhini comes, but *hai! hai!* she is Sankhini no longer; she is numbered like a criminal. Can you understand my grief, my pain, my anger, sir? I could have hit the members of the syndicate, such was my fury. They had committed murder. Yes, murder! For long years Sankhini had served her masters well. She was in good order. Conductors came, conductors went, but Sankhini plied the road. Often did I wonder how many tens of thousands of feet had trodden her boards, had enjoyed her speed, her acceleration, her smoothness. She never gave trouble. Once a year, so they told me, she had a holiday, she had her body, her engine, purged and oiled and cleaned. That is all. Never an accident. Sankhini was heedful. Then this catastrophe. Sankhini died.

I watch her coming. She stops and pants by the signpost. At first I notice no change, but standing on

the foot-board I chance to look at her side, and I do not believe my eyes but look again, and I look hard, and my heart beats in my throat and I nearly slip and fall. The name is gone. There is a number. This is Sankhini's ghost. I sit with head bent all the way to my office. I can't do a scrap of work that day."

"What does it matter, a mere name?" someone ventured. "Sankhini, the Conch-like woman, sounds poetic enough, but it does not give the engine more speed or make the seats extra-comfortable. Even if the name were..."

"A purely materialist view, brother," quietly countered the voice. "It is out of place. The question is spiritual. You have a wife, Sankhini. Since the day of marriage you have called her by that name. You see the name in print somewhere, and involuntarily what image floats to your mind? Your wife's. Then, one day, you are told your wife's name is Sarojini. Does it not seem strange calling her by the new name? It is as if you were calling some other woman. The name sits oddly on the tongue. It is as if your wife had become another woman! How? Not that her face has grown more roundish, or there is a new mole on her cheek. Yet, change her name and her whole personality is changed. Call her by a number, say A24, and her very breath is different. Names have a spiritual value, brother. They are not labels."

So he went on. All the passengers were now listening with interest. The voice flowed on, steady, indomitable, unrushed. What lovely names the buses had had! Urmila; Chitralekha; Parvati; Savitri; Sakuntala. Commerce had redeemed its evil nature by this courtesy to art. But all that was now past. The serpent of commerce would not spare art from its venom....One ambition he had, this pale gray-headed man. If he ever made a lot of money he would buy up all the buses in the town and restore them their names, their honour. That might happen one of these days. Nothing was impossible. He might win a lottery. Or get elected to the City Council, when he would persuade his fellow-members to order that the numbers be abolished, the names revived. Until that great moment came, his heart would be heavy in his chest and the rice would taste ashy in his mouth.

Often was he seen in the buses plying on this busy route, buses marked A24. Always he released the same slow stream of talk, endlessly repeated. And his words, so whimsical even if simple and sincere, subdued all chatter. They lingered in our mind, reproduced as though by some inner echo-rock! This man was about to become a feature, an appendage, of A24.

Who was he? Why did he talk so?

A friend who had been asking the same questions brought me enlightenment.

"He is back from the Andamans where he was a political prisoner.

Life sentence. He served his twenty years."

"How does his prison background bear on his story of a bus named Sankhini ?"

The reply came halting, uncertain.

"Out there in the penal islands the prisoners lose their names and become numbers, don't they ? He too must have become a number. He may have been A24 ! Some extraordinary sensibility was deeply hurt. And then, is all this talk about buses losing their names only inverted self-pity, I wonder ?"

BHABANI BHATTACHARYA

BIG BUSINESS AND TAPASYA

In several forceful speeches in Bombay and in a series of articles in *The Bombay Chronicle*, Shri J. C. Kumarappa made a point of the purchaser's power to direct employment and to determine the conditions under which goods are produced. With power naturally goes responsibility. His argument for the trusteeship of possessions will hardly appeal to the materialist and the self-seeker, but any man who recognises the essential unity of humanity and who is ready to admit that he is in any real sense his brother's keeper will find it difficult to evade Shri Kumarappa's plea for the patronage of cottage industries as a matter of duty. He presents as *tapasya* putting up with the inconvenience caused by forgoing wants that cannot be satisfied from indigenous sources. The products of village artisans may be inferior in quality and higher in price than foreign or mill-made goods, but the purchaser of the former has the satisfaction of knowing that he is putting food in the mouths of the undernourished villagers and is helping to bring about "juster and happier relations between man and man."

Higher prices as long as they are due to giving the producer an adequate living wage for efficient work and are not caused by the interference of middlemen are a good thing and deserve the support of all right-thinking citizens.

But the socio-economic argument is not the only one that can be brought in favour of cottage industries and against large-scale industrialisation. The political bearing is not to be ignored. Kemper Simpson, in his recently published *Big Business, Efficiency and Fascism*, points to the sinister affinity of big business for the fascist régime, with its contempt for individual judgement and intiative.

Acharya Kripalani made the point at the Khadi and Village Industries Conference held in Bombay a few months ago that the factory boss is the prototype of the dictator.

The boss in the factory who regulates and regiments masses of human beings is the prototype of the dictator in the State. Cottage industry would make the boss and the regimentation impossible. It would at the same time create a class of independent and robust peasants and artisans.

Which do we want for India ?

E. M. H.

THE DOCTRINE OF REINCARNATION IN CLASSICAL THOUGHT

[**Dr. Margaret Smith**, who needs no introduction to ARYAN PATH readers, examines here the echoes in the Grecian world of Pythagoras, and of those who followed him, of the once universal recognition of reincarnation as the mode of human progress towards perfection.—ED.]

The belief that after death the soul passes into another body—it may be human or that of an animal or a plant—is found at a very early stage in Greek thought, and persists through a long period. It is a doctrine which could have developed from a threefold belief found almost universally in primitive society—that man has a soul which is distinct from the body; that animals, and even plants, are possessed of souls; and that souls can change their habitation and pass from one body to another. The doctrine, therefore, was bound up with the belief in the immortality of the soul.

The Orphics, found in Greece in the sixth century B. C., maintained a mystical theory of religion and believed that their mythical founder, Orpheus of Thrace, taught that the soul was Divine and immortal and a prisoner within the body. Death released it, but only for a time, for the liberated soul was fated to be imprisoned again and again, since the wheel of birth and rebirth revolved unceasingly. The soul was, therefore, constantly subject to fresh reincarnation in the bodies of men and of animals, suffering retribution for its sins in this world. But the soul which aspired to freedom must turn itself towards God, and, by asceticism and right living, must purify itself, and so it would reach a higher reincarnation and gradually attain perfection by purification effected through a series of lives. When at last it had completed the spiral ascent of destiny, it would escape from the cycle of births and deaths, during which it was being made fit for communion with God, from Whom it came, and would again become Divine, as it was before it entered into a mortal body.

The first great thinker whose name is associated with the doctrine was Pythagoras, who is said to have derived it from his teacher Pherecydes. Pythagoras, who lived in the second half of the sixth century B. C., was a native of Samos who emigrated from his home because he would not accept the rule of a tyrant. He went to Crotona in South Italy and there taught both religion and science. His followers suffered much persecution for their adherence to his views.

Pythagoras taught the unity of Being: the One Reality was God, the All-Pure and All-Holy. The soul of man came from God and was

therefore Divine in its nature. He taught, further, that the soul, on leaving the body, could take up its abode in another body. He believed in a universal kinship between all living beings, and so the same soul might inhabit the body of either man or beast. But, since the soul was Divine and destined to return to its source, it must make every endeavour to escape from the prison-house of the body. This effort to attain purification should dominate every human life. To this end Pythagoras taught the necessity of observing certain forms of asceticism. His followers refrained from eating flesh. One of his later disciples, Sotian (the teacher of Seneca), recommended vegetarianism, in accordance with the precept of Pythagoras, in the words:—

> Perhaps you do not believe that souls are allotted to one body after another and that what is called death is transmigration, or that the mind which was once human dwells in beasts and fishes? Great men have believed it: so maintain your own view, but keep an open mind on the subject. If it is true, then to have refrained from animal food will be a virtue, and if false, it will still be frugality.[1]

Pythagoras himself was said to worship only at the altar of Apollo, the Father, at which the only sacrifices were fireless oblations of vegetable offerings. The rebirth of the soul in any life, he taught, was determined by its past deeds, and an interval of several generations, which was spent in purgatory, elapsed before each rebirth. The soul which, by strenuous endeavour, had become fully purified, would become incarnate in the body of a philosopher or a religious teacher who would seek to lead others to attain to his own level, but its final destiny was to return to its Divine Source, free from the law of rebirth.

Pindar the poet, a native of Thebes, who lived from about 522 to 448 B. C., takes for granted the doctrine of transmigration. The soul, he said, was divine in origin, and returned after death to another body, its fate determined by the good or evil wrought in a previous life. But the soul had within it the possibility of freeing itself from the fetters of the flesh by its own efforts towards purification, and its true destiny, when freed from its ancient sorrow, was a final return to the gods to whom it was akin.

Empedocles, a Sicilian philosopher, who lived from 484 to 424 B. C., in his poem called "Purifications," accepts the doctrine of transmigration and recounts his own successive rebirths, as a wretched exile and a "wanderer from the gods." Rebirth, he held, was retribution for guilt, and those polluted by sin must endure a purgatory of 30,000 years wandering through the universe in different mortal forms until their sin was expiated. The purest souls would become prophets, physicians, chieftains, and at last

[1] Plutarch, *De Esu Carnium*, II. 5.

would return, as Divine beings, to the company of the gods.

Certain tablets found in South Italy and belonging to the fourth or fifth centuries B. C. contain the triumphal assertion of the purified soul, that it has flown "out of the sorrowful, weary Wheel and has passed with eager feet to the circle desired." The Wheel of Fate symbolised the ever-recurring cycle of successive lives which the soul must traverse before it was at last released and could leave earth and Hades behind.

The greatest of all the Greek teachers who accepted the doctrine was Plato, who was born in Athens in 427 B. C. and taught in the Academy there from 387 until his death in 347. Plato speaks of this belief in some of the most important of his works, associating it with his doctrine of the pre-existence and the immortality of the soul. This belief is linked up with the view that the number of souls was fixed[1] and that birth was only a transmigration of the soul from one body to another. On its conduct during each life depended its condition when born again into this world, while its ultimate deliverance lay in its complete purification.

In the *Meno* Plato relates that it is the opinion of poets, priests and priestesses that the soul of man is immortal, at one time coming to an end which is termed "dying" and at another time being born again, but never being destroyed. He writes also in the *Phaedrus* :—

There is a law of Destiny that the soul which attains any vision of truth in company with the good is preserved from harm until the next period, and, if attaining always, is always unharmed. But when she is unable to follow and fails to behold the vision of truth...and she drops to earth, then the law ordains that this soul shall at her first birth pass, not into any other animal, but only into man. The soul which has seen most of the truth shall come to birth as a philosopher or artist or some musical and loving nature : that which has seen truth in the second degree shall be a righteous king or lordly warrior : the soul of the third class shall be a politician, economist or trader : the fourth shall be a lover of gymnastic toils or a physician : the fifth a prophet or hierophant, the sixth shall be a poet or some other imitative artist : the seventh an artisan or husbandman : the eighth a sophist or demagogue : the ninth a tyrant. All these are states of probation, in which he who lives righteously improves and he who lives unrighteously deteriorates. Ten thousand years must elapse before the soul can return to the place from whence she came, for she cannot grow her wings in less : only the philosopher or the lover may go away at the end of three thousand years.[2]

In the *Timaeus* also, Plato states that the man who lived an evil life would be reborn as a woman and if he still persisted in doing evil, he

[1] A view held by the modern Druses of Syria.

[2] *Phaedrus*, translation by B. Jowett.

would be reborn as a brute which resembled him in his evil ways. Such a soul would not cease from rebirth until it sought to attain the best of which it was capable, to overcome, by the help of reason, the turbulent and irrational elements within it and so to return to its first and better nature.[1]

The body, in Plato's view, is an evil thing, visible, changeable, mortal, and the soul, which is invisible, unchangeable, Divine, cannot attain to truth until it is freed from the body and can by itself behold things as they are. If the soul, in this life, cleaves to the body and becomes defiled and impure through serving it and loving it, and is "besotted with its desires and pleasures," dominated by what is corporeal and material, that soul is weighed down and dragged back to the visible world and again imprisoned in a body of varying degrees of baseness. The soul that would be free must strive to live undefiled by the evil of the body, having no intercourse with it that can be avoided, so that after death, the soul takes with it no taint of the body, having always shunned it, and this deliverance and purification, Plato holds, is attained by philosophy, the love of true knowledge. Elsewhere he says :—

> Philosophy sees that the imprisonment of the soul in the body is caused by lust and the captive herself is an accomplice in her own captivity.
>
> Through philosophy the soul is encouraged to release itself, when it realises that all that comes through the senses is deceptive, to be shunned, and to be made use of only when absolutely necessary. The soul must realise that true existence lies within itself. So the soul of the philosopher holds aloof from pleasure and desire, pain and fear, recognising that these cause suffering. The soul which is in bondage to the body, and defiled by it, cannot be pure at the time of dying and soon
>
> falls back into another body and takes root in it and loses all part in intercourse with the Divine and pure.
>
> But the soul of the philosopher, realising all this, is released from the bondage of pleasure, pain and desire, and gains peace through contemplation of what is true, Divine and real. Such a soul, when leaving the body, can believe that it will pass to what is akin to itself, that is, the Divine Reality, and so be released from all human ills.[2]

So Plato concludes that since the soul is immortal, it is for us to take care of it, not merely on account of what we call life, that is, existence in the body, but on account of all time, and because of that, the soul's salvation consists in becoming as perfect and as wise as possible and so passing to that sphere which is in truth its own.

> Such as have been pre-eminent for holiness in their lives are set free and released from this world as from a

[1] *Timaeus*, 42.
[2] *Phaedo*, XI-XXIX, translation by F. J. Church.

prison and ascend to their pure habitation... and those who have sufficiently purified themselves with philosophy live henceforth without bodies...A man should be of good cheer about his soul if in his life he has renounced the pleasures and adornments of the body, but has adorned his soul with temperance and justice and courage and freedom and truth, which belong to her, and so awaits his journey to the other world, in readiness to set forth whenever Fate calls him.[1]

The same doctrine of reincarnation, of a life determined by the experience of a previous life and of freedom to be attained by holding fast to " the heavenly way, " following after justice and truth, is taught in the famous parable of Er in the *Republic*.[2]

Plato's teaching was continued by the Neo-Platonists, notably by Plotinus (in the third century A. D.), who holds that the soul which does not attain to freedom must undergo rebirth and that its future depends on the use it has made of its opportunities during each incarnation. Those who strive upwards and seek to identify themselves with the highest within them, can be freed from rebirth and become one with Reality again.[3]

A late classical writer, Sallustius, who flourished in the fourth century A. D., a Neo-Platonist, regarded the whole phenomenal world as a myth, valueless in itself, but having a spiritual significance. The soul, he taught, was immortal and brought itself to judgment, for it could be vicious or virtuous, either defeated by its evil propensities or victorious over them. Those who separated themselves from the irrational part of nature and were undefiled by the material, would attain to the life of the blessed in common with the gods.

So we find that for a period of a thousand years or more this doctrine, joined with the idea of retribution and the belief that the soul could work out its own salvation until at last it would be released from the cycle of rebirth and attain to the life of the gods, found a place in classical thought.

MARGARET SMITH

[1] *Ibid.*, LXII, LXIII.
[2] Book X.
[3] *Cf.* " The Theosophy of Ammonius Saccus : Founder of the Neo-Platonic School. " THE ARYAN PATH, May, 1936, pp. 206 ff.

Bibliography : Plato, *Republic, Phaedrus, Timaeus, Phaedo, Meno ;* Gilbert Murray, *Four Stages of Greek Religion ;* A. Fairbanks, *Greek Religion ;* T. R. Glover, *The Conflict of Religions in the Early Roman Empire*.

THE FUTURE OF THE FAMILY IN INDIA

[Some of the trends from which **Mr. John Barnabas** attempts here to prophesy the course of social evolution are dangerous ones. India should learn from the experience of the West that lax morals are in the interest neither of the individual nor of the race. We are well rid of the old hypocrisy of silence on sex matters, but facing facts should make it plain that "liberty to love according to the impulse of the senses, is the most profound slavery." Better than smoothing the path of the unmarried mother is upholding, for the youth of both sexes, the ideal, time-tested and time-proven, of self-discipline and self-restraint.—ED.]

If by " The Future of the Family" we mean to ask whether the family is to continue or not, then the answer must be that it is as secure as the human race itself. The fate of the family is inseparably linked up with the fate of the human race. So long as the generations of men and women come and go, there must be the perpetuation, in some form or the other, of family activities and values. For, to my mind, there is nothing to indicate that the evolutionary process can go into reverse. That would mean an attempt to wipe out gradually the extension of the infancy period which has given man his opportunity and his culture. Neither the indication that the family must move forward with the march of the human race, however, nor the fact that the institution has taken over functions indispensable to human survival, precludes the possibility of changes which the form and the structure the family may undergo. Therefore I propose to analyse the nature of the present-day family and the forces prevalent which may help us to predict the possible changes in the structure and even in the purpose of the family.

The history of marriage tells us that throughout the ages some kind of family has existed and that it has organised itself round the control and the direction of sex life. Family life has, to a large extent, shared in the type of culture and the general social organization of which it has been a part. The democratic family stands over against two other types of family, the larger patriarchal family of the Orient and the marriage of convention in Europe. In these types of family experience very little emphasis is laid upon the wishes and the decisions of the bride and groom. The rights of society and the race are considered to such an extent that complete subordination of the desires of the individuals most concerned is taken for granted. This does not mean that these marriages are totally without romance. The sense of devotion to a cause, and sacrifice, in themselves lift one to a more significant plane of living than does the mere satisfaction of individual desires. The democratic family is a

revolt against the family of the feudal period and tradition.

Where, then, does India stand? What is the trend in India today? In the political and economic sphere, true it is, India is aspiring for democracy. Is that democracy going to invade the field of sex and social barriers? Is there going to be freedom of choice and, if so, will choice be limited or unrestricted? Will the future argue that an unfettered Cupid can do more to break down caste systems than any other force, and so that Cupid should be let loose in India? Are the ethics of the family going to be extended into the State or is the State going to extend its type of life into the family? Is the family in India going to be the nucleus of a State which will work on the basis of co-operation and mutual aid, or is it going to succumb to the capitalistic, competitive order?

The structure and the form of the family have generally depended upon the conception of sex, the place of women and the form of Government in a given period and society. To any true understanding of the possibilities of the family in the future an understanding of the modern woman is essential. For Feminism is one of the outgrowths of modern individualism and socialism. It is the woman who is, to a large extent, going to determine the fate of the family.

Time was, when marriage was, to an Indian girl, a religious duty, a sacrament and a profession for life. It was also a prime necessity for the satisfaction of the natural biological sex urge. But today things have changed. Previously marriage was the most important event in the life of a girl. Now it is an unnecessary burden. The husband has ceased to be an absolute need for economic security and modern science has taught her to have children without a husband. The democratic cry of freedom in all spheres has liberated her from the need of a husband for the satisfaction of her maternal instinct.

The movement of the educated Indian woman out from the home to the business and professional world has profoundly affected her psychology. She has awakened from her long sleep—a sleep in which she was unconscious of her self as an individual and conscious only of her objects—the man and the child for whom she lived. The Indian woman of yesterday had no ego, no self, but patterned herself after the style or the type desired by the man and the environment which he created. Woman's struggles today are the mighty birth throes of a new self. The cult of the ego which dominates this age has produced its effect upon her; she is becoming articulate and is even thinking. Thomas Mann puts it pointedly when he says:—

The ancient patriarchal relation of woman as housewife, to man, was civil. What we are experiencing, or rather, have already outlived is the social undermining of this civil condition by

the emancipated woman who is free to ride bicycles, drive cars, and study. She has become intellectual and to a certain extent masculine.

The trend today is towards a greater levelling up between the sexes. Beauty, once essentially a feminine virtue, has now become the common property of youth in general. The modern college young man is no longer stiff-backed and heavily moustached. He shaves, making his handsome youth resemble more the beauty of a woman. His carriage has, according to the fashion of the day, a somewhat soft and effeminate air, and his movements are a little like dancing.

The second main factor that affects the future of the family is the attitude to the sex urge. Ernest R. Groves suggests that " sex is one of the specific centres of interest that human social evolution has allied with domesticity. " According to Indian thought the sex urge is a devil which has to be kept constantly bridled. Hence child marriage, purdah, the segregation of the sexes. If a girl is not married immediately after she is physiologically capable of sex experience, her virginity becomes a doubtful quantity. The moment a woman's face is exposed to the evil eye of the male, he is suspected of coveting it, irrespective of whether a given face is worth coveting or not. Hence the suspicion attaching to a free mixing of the sexes. Even in the colleges where there is apparently co-education, the girls must have separate seats in the front row ; they must rush into the ladies' room as soon as the class is over ; they must wait in the teachers' room for the class to begin ; for they can enter the den of men only when the presence of the teacher assures them safety.

In general, society has always attempted to domesticate sex by marriage. The movement has been toward placing sex in its most meaningful expression in marriage and, as a consequence, uniting it with the family. But I am afraid the alliance has never been completely successful. The sexual impulse has constantly revolted against social coercion. The persistence of prostitution testifies to the difficulty society has always encountered in any effort to confine sex interest entirely within the domestic realm. The revolt has been the more pronounced when the family has rested upon monogamic marriage.

Psychology and physiology have contributed to a change in the attitude towards chastity. The Behaviourist School led by Watson has told us that if a girl or a boy is highly sexed it is no fault of her or his own ; it is the result of particular glands. Therefore one need not abhor the extra-marital relations of a given individual ! The whole fight is there. In the future India, will the family succeed in appropriating to itself all sex experience or will youth demand the right of sex experience outside of marriage ? So far as I see, the signs of the time are towards an

era when extra-marital relations will be tolerated. I am not suggesting that they will become the norm. But they will be winked at by the élite much more than in the past or in the present.

The emancipated woman refuses to acknowledge her sex to be the property of one man, even as she declares herself to be an economically free person. The double standard of morality which till now has been the privilege of man has long been coveted by the emancipated woman and now she means to exercise the right. It is therefore that you find so much emphasis on a virgin bride in the daily matrimonial advertisements. Virginal innocence may possess a peculiar charm. It is probable that the dividing of love and voluptuousness is more damaging to the female than to the male personality. It remains entirely desirable that woman should not give herself lightly, nor do we suggest there is any possibility of her doing so. But to exalt virginity as the prerequisite of marriage and family life is in modern times considered inappropriate, since it betokens emphasis on the sensual impulse of the race.

Modern medical science and research in the field of contraceptives have made possible forms of partnership which may remain outside the life of reproduction, and consequently there is the possibility of a non-stabilization of marriage. It looks probable that marriage will take a relatively insignificant place in the future, that extra-marital relationships between man and woman will be more frequent and that the odium which hitherto attached to them will gradually disappear.

In a study made in Bombay recently of 600 educated youths it was revealed that 50% of the young women considered marriage not necessary, since they could work and earn. All the women believed in birth-control while 88.3% of the men voted for it. The majority of the women and 50% of the men were against the joint-family system and insisted on freedom of choice. It is not unusual to find young women advocating the right of the maiden to motherhood.

There is evidence of a revolt against marriage as a lifelong tie. Though the law is still against such a turn, evidence is not wanting of the emerging of divorce provisions. The revolt against exclusive possession will also liberalise marriage. In the future family there will be no "tying together of two persons of different sex to a lifelong reciprocal possession of their sexual qualities." (Immanuel Kant)

The third main factor that affects marriage and the family is the economic and the political order. I may suggest that the progress of democracy on the one hand, and the increasing popularity of the socialist economy on the other, point the same way as feminism, individualism and changing sex concepts. With the spread of education among women, with the possibilities of

profitable occupations for them, the age of marriage is rising; in other words, marriage and the family are not considered indispensable. On the other hand, the breaking up of the joint family is gradually throwing the burden of maintaining a family on the young man and so he has to wait for marriage till he is economically well settled. But the sex urge will not wait to express itself only when he can afford a wife, and therefore extra-marital relations appear necessary.

Thus not only will economic considerations govern the age of marriage and the attitude of men and women to marriage and a family, but also whether one is to become a parent, and if so when and how often, are very greatly determined by economic motives.

The more woman enters the economic field either in co-operation with man or as his competitor, the more the fate of the family rests with her. The results of women's working outside the home need now to be taken into account in any discussion of marriage and the family. What concerns us, in any attempt to look forward to the future of our domestic institutions, is the effect of this in encouraging economic expectation in women and the influence of this expectation upon human mating, upon the bearing of children and upon the development of unity within the household. The economic factor will make possible widely differing behaviour. A woman may hesitate to marry because she is unwilling to lose her economic independence, or she may work because this makes her marriage possible; she may deny herself motherhood because she cannot afford or is unwilling to surrender her outside occupation, or she may seek to augment the income of her husband because only so can they afford children. The only thing that can be safely asserted is that woman's present and future economic status is a basic element because it affects the quality of the future Home. It may be that modernity has dislodged her from her proper biological sphere and has overwhelmed her with burdens that time will disclose, but yet it is difficult to see how the woman problem can be solved by forcing her back to an earlier status. Therefore in the future family there must be some readjustment which will permit her domestic interests to be expressed without compromising her individuality.

America is now almost at the end of that phase of culture which the educated India is now entering upon, in the sphere of marriage and the family. Rural India must enter upon and pass through what urban educated India is experiencing. The speed of such a movement will depend upon the speed with which economics and politics move in India. If we want to know the future of marriage in India we may with profit look at the America of the immediate yesterday and even of today. But there is in sight

already a change backwards in the family concept of America. Romantic marriage almost ran riot there. Therefore American sociologists are recognizing that what the American family needs is not more individualism, more democratic freedom, but a better social philosophy. After the initial swing of the pendulum from rabid Puritanism to modern romantic marriage, with all its implications, an attempt is now made to evolve a new social philosophy, a philosophy which will suggest that the individual cannot be left entirely to his own inclinations, that no society can surrender its interest to individual conduct.

But India will not take a lesson from the experience of other travellers. The joys of democracy carried into the sphere of sex are too tempting for us voluntarily to renounce them even though we may know that we shall have to come back.

I see at the same time that the family of the future will become more and more the State's concern. With the march of industrialism, social legislation to meet the rigours of such an order will have to come into force. I therefore visualise a break-up of the joint family, and the rise of the conjugal family based on freedom of choice; maternity benefits; a revolt against class and caste marriages (both rampant today); the recognition of woman as an individual with a personality of her own; a decreasing emphasis on virginity as a prerequisite to marriage and even tolerance of the right of a maiden to motherhood.

JOHN BARNABAS

VISION

The apocalyptic signs come back
Above imperial war;
The bear, the dragon, and the snake,
And birth's returning star.

Once more three faces in the east
Converge by one command;
The blood of freedom on their breast,
And healing in their hand.

The pale face, and the golden face,
The face of darkened fame,
Move onward to a meeting-place
And shall behold their dream.

Within their arms the child shall wake;
The child shall be their trust:
And for a triumph they shall take
Flowers from tyrannic dust.

WILLIAM SOUTER

JESUS CHRIST

GLIMPSES OF HIS LIFE AND MISSION

[This is the fifth of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

V.—THE ESOTERIC TEACHING

The ordinary Christian revolts against the idea that Jesus had an esoteric teaching. Yet there are sayings of his which indicate he had a deeper thought for his disciples, specially pledged to the purpose of carrying on his work. Even to the Twelve, as his Inner Group was called, he could say: "I have yet many things to say unto you, but ye cannot bear them now." Asked by his disciples why he used parables so frequently, he replied: "It is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." A clearer suggestion of an esoteric doctrine could hardly be given.

There is a point worth considering about the particular parable calling forth this remark. It is the well-known story of the sower scattering seeds, some of which fall on stony ground, where, lacking depth of soil, they quickly spring up and as quickly die; other seeds fall on thorny ground where their young shoots are quickly choked by the briars growing around them; and some seeds sink into fertile soil, spring up and bring forth abundant fruit. The simple meaning of this apt little story is not beyond the intelligence of a normal child, and no one, not a half-wit, could fail to appreciate the point of the parable. Yet we are asked in St. Mark's Gospel to believe that only to his disciples in secret could the inner meaning be revealed. And the inner meaning, as given in the Gospel, is just what any man would have supplied for himself without great mental effort. We conclude, therefore, that beyond throwing out the hint that what Jesus taught in public was not what he taught to his chosen, the Gospel writer is at a loss.

One reason for the refusal to believe that Jesus taught esoterically arises from the idea that the holding back of certain knowledge is due to grudging on the part of the Adept-Teacher who claims the knowledge. Here, a subtle distinction between esoteric teaching and occult instruction should be kept in mind. In esotericism, the individual is himself unresponsive if denied the knowledge; the teaching is gladly at his disposal. In occult instruction, involving the development of occult powers, the Adept does deliberately withhold, no matter how eager the man may be, until he is satisfied that the right moment for the man has

arrived. In every case, if he be a true Adept, he will always consider the pupil's best interests; his health of mind and body—and, at all times, the best interests of the world in which the pupil lives.

Mutilated or misunderstood fragments of esoteric thought have found their way into the four Gospels, mingled with the exoteric teaching (exoteric but always sublime) of the People. This would not matter, if only the idea of an esoteric side had been maintained and an esoteric school encouraged to continue within the future Christian Church. But soon after the passing of Jesus and those who had learned directly from him, the esoteric tended to drop into the background and finally came under a cloud. Into this we cannot go in this series, for we are dealing with Jesus himself and not with his followers of post-Apostolic days. But once admit that snatches of esoteric teaching have found their way into the New Testament and have been made to apply to conditions to which they do not apply, and the difficulties which confront us in the Gospel narratives are not so insoluble, and certain accounts do not make such painful reading as otherwise they do. Into none of the Gospels have these fragments found their way more generously than into the Gospel attributed to St. John.

This particular Apostle has always been an enigma to the exoteric church. In the Roman Liturgy of the Mass, one cannot find that fullness and richness of touch for St. John as for Peter or Paul or other Saints. He has never become a very popular Saint, like St. Joseph, or, due to Papal claims, St. Peter. The liturgies seem to handle him rather timidly, as if not quite sure about him. He is reserved about himself. He was the disciple whom Jesus loved; he accepted the guardianship of the broken-hearted Mother at the death of her Son; he ran with Peter to the tomb when certain women brought their strange story—and he outran Peter. We hear that some mysterious destiny—very esoterically suggested—was intended for him. "If I will that he tarry till I come, what is that to thee?" Hence, says the writer of John's Gospel, there was an idea among the disciples that this disciple would not die. "Yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?"

In St. John's writings (Gospel and Epistles) the divinity of man is clearly expressed. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that...we shall be like him." And the Apocalypse, for some time under suspicion by the early exoteric church, is definitely on a line with the *Puranas*, so far as they deal with the future evolution of man. Exoterically, it is a nightmare, a violent rhapsody that has worried many a mind and has caused many a prophet of the end of all things to flourish and then to bite the dust. Esoterically, it is sublime.

We shall consider briefly the sixth chapter of the Gospel. The crowd follows Jesus "because they saw the miracles which he did." He goes up into a mountain with his disciples. The inference is that at some point the bulk of the crowd fell back; only his followers continued to accompany him. There were about five thousand of these and the Inner Group, called the Twelve. Jesus takes bread, gives thanks, *and distributes to the Twelve*, and then the Twelve to the five thousand. Soon after follows the discourse in which Jesus, identified with the Eternal Source of Life, declares that he is the Living Bread come down from heaven. Many of the five thousand "walked no more with him." His esotericism proved too much for them. He asks the remaining few: "Will ye also go away?" There comes the answer: "Master, to whom shall we go? Thou hast the words of eternal life." Once on the Path, a man cannot turn back, save for an unhappy moment or so. Out of this esoteric fact, John Calvin built up his doctrines of Predestination and Irresistible Grace, thinking that they were exoteric ideas, applicable to the ordinary man.

There is a story told in the twenty-fifth chapter of Matthew's narrative, towards the end, generally thought to be a description of the Day of Punishment which looms so gloomily across Christian theology. Careful reading reveals that it is a mixture of the exoteric and the esoteric. At first, the whole of mankind is placed before the Judgment Seat, the "sheep" on the right hand, the "goats" on the left. The King says to those on his right hand: "Come, ye blessed of my Father; inherit the kingdom prepared for you....I was hungry, and ye gave me meat...naked, and ye clothed me...sick, and ye visited me." To the "goats" on the left, he says: "Depart from me, ye cursed, into everlasting fire. I was hungry and ye gave me no meat...naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Exoterically considered, it means that eternal hell-fire awaits the man who has failed to feed the starving, and generally minister to the unfortunate, but, while all will agree that such generosity and service are highly desirable, few, surely, will believe that everlasting torture is the meet reward for those who have failed in acts of benevolence. And the story makes it clear that the whole of humanity is no longer being referred to, for the King's answer to those who ask when they saw him hungry, naked, sick and in prison, and either did or did not minister to him, is as follows: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." "These" represent humanity, sorely needing service of a spiritual kind; spiritual food, spiritual raiment, healing and release. They who have rendered

this service are the true Initiates of the Kingdom ; those who have failed to render it are the Treaders of the Dark Path, withholding from man the very Bread of Life. And the everlasting fire is the ceaseless round of birth and death, ever changing, ever destroying, ever consuming.

Yet the special mission of Jesus was to the " multitude." He gave esoteric and occult teachings only that his work might be carried on after he had passed away. He came to spiritualise the People as far as might be, to deliver them from their own fears and superstitions. For priestcraft is born in the darkened minds of the priest-ridden. The priest goes as the people awake to freedom, and the tyrant goes when men have only " one Master, even Christ."

ERNEST V. HAYES

CAPITAL PUNISHMENT

At a time when hundreds of thousands of persons innocent from birth of any crime are perishing by violence, pleas for the criminal, in the name of justice and of humanity, are only too likely to fall on heedless ears. New Zealand's recent action in abolishing capital punishment and flogging, of which we learn from the London *Bulletin* of the National Council for the Abolition of the Death Penalty, is therefore the more to be commended. In India the trend is in the opposite direction. The provincial Governments are given wide powers in certain circumstances, under ordinances recently promulgated by the Government of India, to make a number of offences punishable with death or whipping as an alternative to existing penalties. Not only rioting but even obstructing a public servant may incur flogging ; and looting and sabotage as well as more serious offences against society may be given the death penalty.

The purpose of the new ordinances is to facilitate dealing with conditions arising on enemy attack but the abuses to which such provisions are liable require no argument. There is no possible defence for flogging in any circumstances whatever. If it had the deterrent effect sometimes claimed for it, that effect would be more than offset by the brutalising of whoever carries out the sentence and the degradation of the nation that condones such barbarity. And capital punishment is as much worse than flogging as murder is worse than assault and battery. A crime may be a legal action when the State is the offender, but no amount of legislation can make it a moral one.

Statistics, furthermore, do not bear out the claim for the value of the death penalty as a deterrent. We look forward to the day when India will be free of the stigma of both flogging and capital punishment.

NEW BOOKS AND OLD

A NOTE ON LOCKE'S "ESSAY CONCERNING HUMAN UNDERSTANDING"

John Locke was born in 1632 and died in 1704. These seventy-two years constituted a life of great philosophic calm. And yet Locke lived through difficulties that might have embittered a less charming personality. He seems to have possessed both the faculties of winning friends and of keeping a marvellous control over himself. Even determined and unscrupulous enemies could not, in spite of all efforts, find a plausible excuse for pursuing him beyond what might, for them, be deemed moderation. The monograph on Locke in the English Men of Letters Series contains, as might be expected, a short but very attractive story of his life and work.

Locke wrote concise treatises on education, toleration and economic subjects, whose value is still recognized. The great work, however, which secured to him his European reputation, was his *Essay Concerning Human Understanding*.

The origin of the *Essay* is significant. It is related in the "Epistle to the Reader." Five or six friends meeting in his chamber were discoursing on a subject very remote from "the Human Understanding." By the difficulties that rose on every side, they found themselves quickly at a stand. They puzzled themselves a while, without coming any nearer to a resolution of the doubts that perplexed them. Then it came to Locke that they were taking a wrong course; that a preliminary examination of their own abilities was necessary to see what objects the human understanding was, and what it was not, fit to deal with. Some hasty thoughts on a subject which he had never before considered were set down against their next meeting. In this way Locke's mind began to work in a direction which he pursued, no doubt with intermissions, between 1671 and 1690. Then the *Essay* was published. It immediately attracted eager and, in most cases, flattering attention. Many persons occupying positions of varying degrees of importance in philosophy and other walks of life, including Leibnitz and the Bishop of Worcester, wrote concerning Locke's views.

The *Essay* has retained its popularity. It has been frequently reprinted and translated. It is still attractive and easy to read. The style is pleasant. We get in it glimpses of the modest personality of the author, with some of his peculiar charm. There is no ostentation, but a quiet dignity prevails. Every now and then earnestness rises to eloquence. Occasionally a sly humour peeps through the austerities of philosophic investigation.

The modern reader—speaking not of professed students of philosophy—is struck by the number of ideas that Locke had laboriously to explain, but which have been so thoroughly elucidated by him that they have now become part of the stock of common knowledge.

The *Essay* is divided into four books. In the first, at the start, the word idea is explained as comprehending whatsoever is the object of the understanding. Locke then considers with great assiduity whether the mind has any innate notions. An emphatic negative is his answer to the question.

In the next book he deals with ideas, dividing them into simple and complex. Complex ideas, which "contain not in them the supposition of subsisting by themselves, but are considered as dependences or affections of substances," he calls modes. Modes also are divided into simple and complex. In the course of Book II he deals with the ideas of duration, expansion, number, infinity, pleasure and pain, power, substance, relation, identity and diversity, and the association of ideas.

Book III perhaps attracts the general reader most. It deals with words. Macaulay made no secret of his enthusiastic admiration for this part of the *Essay*. He seems to have thoroughly digested the many acute observations and suggestions contained in Book III. In any case, Macaulay's marvellous style conforms with the principles governing the use of language that underlie Book III of the *Essay*.

Locke, in treating of language in general, emphasizes throughout that words are the names or signs by which ideas are signified. He insists upon the necessity of having clear ideas behind words. In a memorable passage he sums up :—

> He that hath names without ideas, wants meaning in his words, and speaks only empty sounds. He that hath complex ideas without names for them wants liberty and dispatch in his expressions, and is necessitated to use periphrases. He that uses his words loosely and unsteadily, will either not be minded, or not understood. He that applies his names to ideas different from their common use, wants propriety in his language and speaks gibberish. And he that hath the ideas of substances disagreeing with the real existence of things, so far wants the materials of true knowledge in his understanding, and hath instead thereof chimæras.

Locke had at first intended, after his account of ideas in Book II, to proceed immediately to the use the understanding makes of those ideas. But "upon a nearer approach" he found that the connection between words and ideas made the Third Book necessary.

The Fourth Book is the end and aim of the first two, and the Third is introduced as an incident—though a vital incident, as just explained.

Speaking of the Fourth Book in the briefest manner, the matters dealt with therein are : knowledge, its nature and extent so far as men are concerned, truth in general, different kinds of propositions and maxims. It has been objected that in analyzing the nature of our knowledge Locke reaches conclusions not quite consistent with his opening thesis that the mind has no innate ideas. We must leave this and similar questions to philosophers and logicians. Locke examines carefully the methods in which our knowledge may be improved. The writer of tracts on education, written in the seventeenth century, which have not lost their value or suggestiveness for the twentieth, cannot be expected to neglect occasions for serving his readers in the path of mental improvement. And this reminds us of the short treatise "Of the Conduct of the Understanding" which is greatly prized by all educationists of our times. There is also in Book IV a dissertation on faith and revelation.

Locke holds that "we have knowledge of our own existence, by intuition; of the existence of God, by demonstration; and of other things, by sensation." He believes that the existence of God can be proved. Atheists are therefore put, in his pamphlets on toleration, beyond the pale of toleration.

This slight note on a great book may perhaps be fittingly concluded by a characteristic specimen of Locke's writing. In regard to what he calls sensitive knowledge of the existence of particular external objects, he offers the following reply to confirmed sceptics :—

> If anyone say, a dream may do the same thing, and all these ideas may be produced in us without any external objects; he may please to dream that I make him this answer: 1. That it is no great matter whether I remove this scruple or no: where all is but dream, reasoning and argument are of no use, truth and knowledge nothing. 2. That I believe he will allow a very manifest difference between dreaming of being in the fire, and being actually in it. But yet if he be resolved to appear so sceptical as to maintain that what I call being actually in the fire is nothing but a dream; and we cannot thereby certainly know that any such thing as fire actually exists without us: I answer, that we certainly finding that pleasure or pain follows upon the application of certain objects to us, whose existence we perceive, or dream that we perceive by our senses; this certainty is as great as our happiness or misery, beyond which we have no concernment to know or to be.

FAIZ B. TYABJI

MUTE WITNESSES PUSH ARYAN HISTORY BACK *

We welcome this book by an American author, published by an American University, as evidence of the increasing interest taken in America in matters connected with Indian history and culture. Indic culture will continue to engage the attention of scholars for generations, as every year adds to our knowledge and extends the sphere of that culture. It is now accepted that we have no longer an exclusively "Indus Valley" civilization. From the Gangetic region on the East, to far beyond the boundaries of India on the West, Afghanistan, Iraq, Iran and Anatolia, was one cultural continuum. Dr. Starr's is a comparative study of the designs on the painted wares of Harappan culture in relation to those on the painted pottery of Western and Central Asia. His work will certainly stimulate further discussions in this field.

Dr. Starr analyses the painted motifs common to India and the Western world. Some of the designs may have occurred to different peoples independently of one another. In this class he puts the motifs of parallel lines, the looped line, the chequer pattern and the rows of connected lozenges. He regards the "comb animal" pattern as a central Iranian concept, and the sun symbol as related to the concentric circles and dotted circles of Susa. The intersecting circle and the contiguous circle patterns "appear in the West only in Halaf culture levels." Closely crowded rows of small animals, a symbol or a small animal above a

* *Indus Valley Painted Pottery*. By R. F. S. STARR. (Princeton University Press, Princeton, N. J., U. S. A. $3.50)

big quadruped; marking the body by hatching; and the fashion of symbolising an animal by detached horns—these are found all over the Western world, especially in Halaf levels. The author believes that the elaborate decoration on pottery followed a foreign (Western) tradition. To him Indic designs present a " laboured and decadent appearance " :—

> The heaviness of line seen in all but a few, the lack of originality and the general tired look gives the impression of an art long established and slavishly copied.

He finds that motifs on the pottery do not agree in subject and design with those on the seals. Only one humped bull is seen on the pottery, which is strange. Rhinoceros, tiger, water-buffalo, crocodile and elephant are wholly missing, as also are mythical multiple beasts, Swastikas, pictographs, the design of concentric circles and the three-lobed rosette. For these reasons he suggests that the painted pottery makers were *racially* different from the other craftsmen.

> The likeness to Halaf in particular puts emphasis on that group as the principal contributor in the mélange of peoples and ideas that made up this element in Harappa as a whole....The Harappan culture was non-Aryan. Everything that we know about the Indo-Aryan conquerors of India confirms this statement....The Indus Valley remained undisturbed by any markedly foreign invasion for some considerable time after 2000 B. C. ...The Indus cultures give support to the current view that the Indo-Aryans entered India at a period considerably later than 2000 B. C.

The thesis is so important that it calls for a detailed examination of the premises, so as to see how far the conclusions are justified.

Scholars are by no means agreed as to the relative ages of Halaf cultural levels. As soon as Dr. Oppenheim's book was translated into English, Woolley declared that in bringing the ware down so late as 2000 B. C. Oppenheim was surely minimising its antiquity.[1] The stratification of Halaf levels at Tell Chagar Bazar is not continuous, there being a serious break between strata 5 and 6. But similar ware has been found at Carchemish, Arpacchiyah and other sites. We know now that the origin of Halaf culture goes back to the Uruk period (Fourth Millennium B. C.) and that it was slowly superseded by the penetration of Samarra and Al Ubaid wares from the south. Dr. Mackay has pointed out that Halaf characteristics are found on the ware of Jhukar which is admittedly later in date than that of Harappa and Mohenjo-daro.

Among the Halaf motifs noted by Dr. Starr in Harappan culture are those of vertical lines, the lozenge pattern and the sun symbol which, he himself admits, may have been independently conceived. The motif of small animals above a larger one is of general prevalence in the West, *e. g.*, at Susa. This leaves only one motif—the interlaced and continuous circles. But this occurs also in Ur, on the pottery of Tell Zaidan and at Susa (*circa* 3500 B. C.). Thus there is no design on Indic pottery which is exclusively or characteristically Halafian, or could be proved to have been borrowed from Halaf.

On the other hand, there are some motifs known to Indic pottery correctly copied in Western ware along with knowledge of their original significance,

[1] *Journal of the Royal Asiatic Society*, 1934, p. 594.

but wrongly copied in the later levels of Halaf culture. The bull-man of Mohenjo-daro is familiar to us on the seals of Mesopotamia from about 2800 B. C., and the winged sun disc and its support are known to us as late as the Hittite and Mitannian monuments (Second Millennium B. C.). But in Halaf[1] the bull-men hold a stool before the sun disc, confusing the symbolism of the outstretched wings which represent the sky. The evidence seems to indicate that Halaf culture is due to a mélange of peoples and ideas and deposits of foreign influences.

The divorce of craftsmanship as between the potters and the workers on seals has been exaggerated. The humped bull of the Nal bowl and the Harappan shard does agree in technique with that figuring on the seals. There are several animals on Indic potsherds —goat, deer, bull, peacock, kite, fish and tortoise. The human figure is found with net in hand at Harappa.[2] The technique of carving and painting alike show distinctively Indic features ; the exaggerated rendering of the folds of the skin, stippling to show the texture of the skin, and the marked lance-shaped tuft at the end of the tail of the bull appear on an early Elamite seal of a bull charging a lion, which is of the Jemdet Nasr Age (Fourth Millennium B. C.). In the Indic style, muzzles of beasts are drawn prominently, and their eyes are shown by round studs surrounded by circles and several lines. On a pot of scarlet ware in Mesopotamia is a design of a short-horned bull tethered in a building in this Indic style.[3] This fabric was made there only during the first early dynastic period (from about 3000 B. C.).

The leaf and vegetable patterns painted on our pots are peculiar to India, and Dr. Starr accepts them as distinctive. Of these the pipal leaf is well painted on Indian pots and pans. It appears in Persepolis and on the Uruk-Warka cylinder,[4] evidently an Indic motif borrowed in the Fourth Millennium B. C. It may be added that the elephant, the rhinoceros and the gharial are distinctively Indian animals and are portrayed in Mesopotamia in truly Indian style. The very scattered plants above and below the bull portrayed there have analogues at Mohenjo-daro.[5]

Dr. Starr need hardly be reminded of the dangers of an *argumentum ex silentia*. Plate 69, No. 23,[6] has the very animals whose absence he deplores— the elephant, the rhinoceros, the buffalo and the tiger. Several Swastikas and rosettes have been published by Sir A. Stein as found on potsherds at Mādavān.[7] The few pictographs found on the shards agree with those on the seals. Every art student knows that concentric circles with tangents are the normal disintegration product of the spiral. At least two instances of spirals occur on the painted pottery of Jhukar though they do not appear at Mohenjo-daro.[8] Far from showing that the art is slavishly copied, the

[1] Wheeler's Translation, Pl. 7, b.
[2] Vats : *Harappa*, Chap. 7, Pl. 69.
[3] *Illustrated London News*, November 6, 1937, Pl. I.
[4] Frankfort, *Cylinder Seals*, Pl. IV, I.
[5] Mackay, Pl. 92, No. 27.
[6] *Ibid.*
[7] *Iraq*, Vol. III, p. 189.
[8] *Archæological Survey Annual Report*, 1927–8, Pl 28, figs. 10 and 11.

differences seem to show a striking individuality, while conforming to the common type.

Nor is it possible to agree that the designs in India present a "laboured and decadent appearance," as compared with the Western. Breaking pots was an apotropaic rite as among the Hebrews, and most of the shards found are funerary ware. Yet the realism of some of the paintings is striking. Turn to Plate 70, No. 26, in Mackay for instance, where the peacocks and the aspen leaves are very much alive. Most of the jars were set on stands or in the ground. So the lowest register is bounded below by plain bands with or without festoons hanging from them or by a double wavy line. Sometimes the design was taken from a sling or rush or cord in which the vessel was carried.[1]

As regards the intersecting and contiguous circle patterns, one notes that they are geometrically correct in the lowest levels of Mohenjo-daro,[2] while they are imperfect or erroneous in the upper levels as at Halaf levels, *e. g.*, at TT 6 at Arpacchiyah.[3] Compare again the representation of the human head by two curling lines here, with that by two irregular lines in Halaf. Indian women had their hair done in three braids (*trijatā*), which accounts for the running lines of hair on paintings. The West has copied, and drawn the lines curiously. That the lines represent the curls of braided hair in India is self-evident, and the Halaf motif is a blind copy. In any case we are not justified in assuming that a foreign element is added to the population unless we find a complex of changes in a culture occurring at one time.

In Indic pottery there is a differentiation of domestic from funerary ware. The household pots show a preference for geometrical patterns and have only fish and peacock as animal designs. But various animal motifs appear on burial pottery. The bodies of animals are blocked in entirely as in Susa I.[4] Hatching became the fashion in Susa in later times. Harappan painted pottery has to be assigned to a very early age (Fourth Millennium B. C.) if on this ground alone.

In the dating of pottery a comparison of designs alone may prove misleading. Shape, technique and fabric must be taken into account. Shape is almost entirely dependent on the public taste and demand, and evolves only slowly and gradually. The culture *milieu* must also be considered. Designs which are in keeping with all these and which persist are more likely to be original than those which are found at some particular stage only, the significance of which is not clear in the cultural background, *e. g.*, ring-shaped pottery net-weights are in place on the sandy river-banks and seashore of Sind, but are a purposeless copy where there are mountain rills. It is not proper to isolate painted from other forms of pottery, or these from their cultural contexts, as shape and composition are the same for painted and plain wares, —especially when it is sought to draw far-reaching conclusions of culture history.

Dr. Frankfort has observed :—

[1] Mackay, Pl. 112, Nos. 6 and 7.
[2] Mackay, Pl. 67, Nos. 21 and 24.
[3] Mallowan, Pl. XIV and Pl. XV.
[4] Compare Mackay, Pl. 69, Nos. 3, 16, 18 and 23.

It is specially disturbing to see designs put side by side and considered as resulting from the same decorative system, while each of them....may appear to illustrate the influence of other factors.

Dr. Starr elaborately discusses the loop with pendant lines. It may be a symbol for man at Samarra and Halaf. But the Indian symbol certainly stands for the festoon (*toranam*). So too the series of triangles round the necks of pots show the leafy pattern (*pallava*) of ornament.

He has missed the significance of epicycles and spirals in Indian symbolism—the idea of the wheel revolving simultaneously in an indefinite number of planes, like a gyroscope, the auspicious whorls of the conch and the eddies of *aum*, the spoken word.

The earliest traceable affinities of Harappan technique are with Anau I in South Turkestan, where huts were likewise rectangular in plan and built of mud bricks with timber roofing. Here alone of all Western sites we find the wheel with raised hub only on one side, as at Mohenjo-daro. In the later city (Anau III) were triangular seals with figures on all the three sides, not found in Elam or Sumer. Pumpelly and Huntington assign Anau I to about 9000 B. C. and Anau III to about 5200 B. C. Dr. Goldman identified the grey ware of Anau with the clay that burned grey at Mohenjo-daro, found in the lowest levels here (as low as thirty-three feet below datum) which was darkened with a semi-polished slip into various tints.[1] At Anau III[2] are hair-pins of the Indic type, ornamented with a double spiral, spindle whorls and terra-cotta torsos.

A comparison of designs alone on Indic painted pottery yields us the result that it has apparently a long range commencing from 4000 B. C. We have birds in flight as at Samarra and the opposed triangle design as at Musyan and Halaf, and interlaced and contiguous circles as on the funeral vase of Nal. The sun symbol and the comb motif are not found in the West later than the earliest stratum of Susa but are found in all the strata in Indic ware. The step pattern has its analogue in the earliest stratum of Silak. To the Fourth Millennium B. C. likewise belong the pipal leaf, copied on the Uruk-Warka cylinder, and that and the step pyramid design at Persepolis. The eye motif and the rosette of dots appear in the deepest levels of Tell Judeideh in Syria. Spiraliform designs of concentric circles and tangents appear during the early Minoan period of Crete (*circa* 3000 B. C.). The carved matting pattern which appears at Mohenjo-daro on a vessel from the earliest stratum (28 feet below datum) is not found in the earliest levels of Susa but appears later there and at Kish (about 2800 B. C.). The humped bull was known to Halaf in the earliest levels of Chagar Bazar (levels 12-13—4000 B. C.), but the aspen leaf is found there only centuries later, in levels 6-7 (*circa* 3000 B. C.).

In the Third Millennium B. C. we find the elephant-bull combination in Sumer as here, and the bull with the trunk, but the treatment is different. Bulls there show horns, placed in front view on the profile of the head. Lines in scale pattern cover necks of bulls etc., making them look like zebras.

[1] Mackay, Pl. 62, No. 42.
[2] Pumpelly, Pl. 41, fig. 8.

One development of the Swastika is the intertwinement of lions as at Fara. The double-axe motif is widely prevalent as far as Crete, and the Babylonian name for axe is derived from the Vedic (*parasu, pilakku*). Deities are commonly represented as mounted on animals both here and in the West. The female bodice has a V-shaped opening in front, as in Mohenjo-daro,[1] under Egyptian Dynasties IV to VI. The crocodile enters Egyptian glyptic art.

In the Second Millennium we have the undoubted influence of Indian on Mitannic and Hittite art and iconography. The Vedic pillar supporting the Earth and Sky appears in Mitanni and in Anatolia. Siva on the bull and Durga on the tiger or the lioness, prototypes of whom are already at Mohenjo-daro, appear on an old Hittite coin,—the god on the bull and the goddess on a lioness. Figures of the monkey are common among the Kassites who have Indian words for "god" and the "purple eggplant." The human figure is depicted with the nose in line with the forehead on the portraits of the Egyptian Akhenaton (a mode otherwise unknown in Egyptian art), as in India through the ages since Harappan times. At Amarna we find Indian sandals with the wide strap across the instep and a narrow strap between the big and the second toes.

About 1000 B. C. the Indian peacock and cinnamon travelled to Palestine and were known by their Tamil names, while the palm and the monkey were known then by their Sanskrit names. The Indian connection with the West has continued in an unbroken chain ever since.

Old prejudices die hard. Dr. Starr himself notes that there is nothing in South Indian pottery or design which compares with the Harappan and that the numerical signs afford opposing evidence. Yet he asserts that the Harappan culture was non-Aryan. But, as Dr. Keith put it, "That Mohenjo-daro reveals Dravidian civilization is purely speculative."[2] Even the mother-goddess is not distinctive. A golden image of the goddess was picked up at Lauriya Nandangarh in a Vedic milieu datable in the ninth century B. C.[3]

Harappan pottery is homogeneous over an area 600 miles by 200,—from Mehi, 150 miles west of the Indus, to Rangpur, 20 miles south-east of Limbdi. Its permanence in the known cities shows a people unified and firmly established. Down to the Jhukar period they should have remained undisturbed by any markedly foreign invasion. This is equally true for later times. As Professor Hunter showed long ago, designs on Harappan pottery persist to this day in the painted pottery of adjoining villages. Knobbed jar-covers of Mohenjo-daro and Jemdet Nasr type are still being made, and the eyes of figures are made of pellets of clay slit in the middle to simulate the aperture, as in the lowest levels of Mohenjo-daro.[4]

There is no support for the "current view that the Indo-Aryans entered India at a period considerably later" than the latest level of the finds. The

[1] Mackay, *ibid*, Pl. 94, Pl. 118.
[2] *Journal of the Royal Asiatic Society*, 1933, p. 819, n.
[3] *Cambridge History of India*, Vol. I, Pl. I.
[4] *Iraq*, Vol. IV, pp. 1–10.

wonder is that one should continue to think that they entered at all! Every evidence of Asiatic history militates against such a supposition. How to account for the mention of the Himalayas in the fifteenth century B. C. in the Kassite Record of Babylonia? How to account for the terms *surias* and *nasatya* on both sides of Iran, unaffected by the philological change of *s* to *h*? We have now a fair knowledge of the history of Syria, Iran and Sumer from about 4000 B. C., but is there any trace of the eastward march of the Aryas through these lands? How to explain the conspiracy of silence among *Rg-Vedic* sages in regard to such essentials of Indic culture as silver, bronze, the tiger, serpent gods and the phallus, as well as of animals used as vehicles of gods and goddesses? All these details are conspicuous by their absence from the *Rg-Veda*, but are found in later Vedic literature. Only one conclusion seems possible—that the data of the *Rg-Veda* (apart from the date of the compilation) represent a type of culture distinctly earlier than the Harappan.

S. V. VENKATESWARA

The Hidden Teaching Beyond Yoga. By PAUL BRUNTON. (Rider and Co., London. 21s.)

A remarkable characteristic of the European mind is its inclination to propaganda. It is that characteristic which very often comes in the way of a European's going deep into a subject with patience and devotion, particularly when that subject is an abstruse one requiring long and earnest study. The short-sighted view of existence as limited to the span of his present life, that the European is used to taking, makes the passing of minutes and of hours perturb his mind. Time is passing and the work in hand has, he thinks, to be finished within the time he chooses to allot to it, and so, with one eye on the clock, he turns the other to the work. This routine study may accomplish more or less in the case of common themes and subjects of topical interest, but not so in the case of philosophy, for the true appreciation and comprehension of which not only unflinching devotion is needed but also the development of a philosophical outlook through the shaping and the moulding of life on a spiritual basis. This is specially true of Oriental philosophy in general and of Indian philosophy in particular. Time had its necessary limited significance to the seers and the philosophers of India also, but its flight was not allowed to disturb the tranquillity of their minds during their meditation and contemplation. That mentality was, however, not the growth of a few months or years, started and stopped at will, but a gradual evolution over years and successive lives.

This fact the Europeans will not understand. "Why should I be unable to follow and to understand any philosophy with the education that I have had, which enables me to read and to understand the language in which it is written and explained?" they ask; and if an Indian mystic cannot be convinced of their capabilities and attainments they give him up as one unwilling to part with his secret. That is why, very generally, they are found speaking of Indian philosophy as full of secrets very carefully preserved by a few clever people, who want to

maintain their influence and importance in society with the aid of their exclusive knowledge.

This is, however, very far from truth. There is hardly anything meant to be kept a secret in higher Indian philosophy, including that of Yoga. But the Yogis rightly believed that it was not for everybody to learn everything. A school teacher selects boys for different subjects according to their natural aptitude. The Yogis selected their disciples according to their outlook and their mental development and discarded the " casuals " and the mere inquisitives, of whom obviously the writer of the present book is one. But that upsets the European inquisitive, who, by nature unwilling to admit his own shortcomings, makes much of the reticence and utilises it for profitable propaganda. With his knack for propaganda, which also serves as a cloak for his incapacity for and disinclination to a long and undistracted pursuit after deep knowledge, he endows the philosophy, which he has probably penetrated hardly an inch, with a halo of secrecy and of mysticism. And this mysticism he professes to have mastered and proceeds to present to his readers in a manner that is likely to arrest their interest and attention.

That is evidently the explanation of the title which Mr. Brunton has chosen for this book. " The Hidden Teaching Beyond Yoga " is indeed an attention-drawing title, which cannot fail to have the desired effect of exciting curiosity in the mass of readers in the West for whom, as the author says, the book is meant; and I can well understand why and how his other books with such cleverly chosen names have run into more than one reprint.

Mr. Brunton had a short sojourn in India and he may have had access to some pandits and sadhus, but that could barely have been sufficient, even to a small extent, to befit him for even a superficial comprehension of the deep philosophy of Yoga, into which he thought of looking. The late Maharaja of Mysore may have suggested to him that he study and carry to the West the higher philosophy of India, but Mr. Brunton was much mistaken if he took the Maharaja to mean that it was possible for him to do so during his short luxurious stay as a guest in Mysore. The Maharaja could only have wanted to create in him an interest in the sublime philosophy of India, which the saintly Maharaja well knew to demand lifelong devotion.

Mr. Brunton, however, has tried to correct his perspective and to look at the system of Indian philosophy with an understanding of the requirements necessary for the useful study of it. He not only has devoted a long chapter to philosophical discipline, stressing the importance of concentration, calmness and review, but has also written at length on the right and wrong use of words, on the training and development of the thinking power, on philosophical living, etc. And he has inserted chapters on materialism and its faults and shortcomings, and on some modern concepts of science regarding space and time, relativity and so on; but in the book thus enlarged there is not that appreciative synthesis of human experiences, subtle and crude, of mind and matter, of the Absolute and the Relative, of the Everlasting and the unlasting, which

the great Yogis have comprehended in their self-forgetful meditation, and to which the philosophy of Yoga seeks to lead the resolute and the devoted, not through a prescribed course of study for a few years, as in an University, but through years and lives, during which, as we pass round the wheel of Karma, our experiences turn us to realisations which mould our living, stretch and elevate our thoughts, and extend and develop our finer vision and thus befit us to take the road to the Ultimate Realisation. What could a book on Yogic teaching be without an exposition of that essential in the philosophy of Yoga ?

Mr. Brunton and others like him who come out to India on a trip and go round for a time, seeing some people and some places, presume to have understood subjects like Yoga and other branches of Indian philosophy, but their readers will be really misled if they look in their books for a correct presentation of the matter and the teachings given in those systems. To the author himself I would suggest that when he understands the great significance of mental discipline and of right physical living, without which mental concentration and calmness are not possible, and the necessity of the growth and the development of the proper mental attitude, he should devote himself to the attainment of those requirements, unswayed by any consideration of time or other things, in order that he might gradually reach the stage where the Yogic realisations and perceptions which have aroused his curiosity might become possible. To attempt to write a book on Yoga without such long self-training and preparation, both mentally and physically, can end only in the production of a volume that will have little substance though so much enlarged with extraneous and irrelevant matter.

J. M. GANGULI

The Colour Bar in East Africa. By NORMAN LEYS. (Hogarth Press, London. 7*s.* 6*d.*)

The Case for African Freedom. By JOYCE CARY. (Searchlight Books. Martin Secker and Warburg, Ltd., London. 2*s.*)

Both these books are wise, moderate and well-informed, the work of men who have had actual administrative experience and have formed their views slowly. Their background is an Africa hardly known at all to the general public who remember only the Congo and the Rand, riches and natural luxuriance. This Africa is rapidly approaching ruin. Its forests are diminishing, rainfall lessens year by year, pasture is eaten up, and the thinning soil vanishes into thinner air. In that depressing physical environment the white man struggles to maintain his ascendancy, and the black to master European culture. But their policies, whether idealistic, practical or selfish, are limited by poverty. The poverty is financial on the part of the government (who have no power to take over the profits of the companies and spend them in the provinces where they were made) ; for the native it is a lack of goods and of trained and confident ability ; generally and upon all there is the psychological penury produced by fear, disease or defeatism. Thus, for one reason or

another, there does not exist in all Africa any great will to advancement.

Our authors are practical men : they do not expect any miraculous birth of indigenous energy. But they hope to free what exists from some entanglements at least. Mr. Leys calls for the abolition of the colour bar. It is a particularly foolish inhibition fencing in the lives of both black and white and, despite its convenience as an automatic definer of ruler and ruled, of course it ought to go. Mr. Cary would like to see a spread of education, especially by native teachers, beginning simply with hygiene and culminating at last in the transfer to self-government. Very well, but the trouble with all the schemes of benevolence administered from above is that they cannot animate a people. They represent the good-will of the better-placed, a thing very proper to exercise, of course. We had examples of what it could do, and could not, in the many schemes worked out for the benefit of the unemployed during the depressions of the Great Armistice. These did good; they kept some alive who might not have been living now. Yet they left the real problem of the unemployed man, which was how to become the initiator of his own life-circle, unsolved; and it is still unsolved, though the unemployed now wear uniforms and are the implements of, or the defence against, untoward ambitions.

This immense African apathy is not to be moved by the benevolence of the governor. We should feel it first for what it is, a numbness stealing upon humanity which threatens all. There is a colour bar in Kenya, and it marks the diminished manhood of those divided by it. There comes a race-bar upon Occupied Europe, and its shadow is the notable eclipse of cultures and the dwindling of peoples. The affliction is the same, and the deficiency is. Let our first word to the black man be an appeal for his help against it. We shall need him.

JACK COMMON

The End of This War. By STORM JAMESON. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2*s.* 6*d.*)

The Idea of God. By J. D. BERESFORD. (James Clarke and Co., Ltd., London. 3*d.*)

The Dilemma of Christianity. By JOHN MIDDLETON MURRY. (James Clarke and Co., Ltd., London. 3*d.*)

Training for the Life of the Spirit. By GERALD HEARD. (Cassell and Co., Ltd., London. 1*s.* 6*d.*)

The limitations of a merely humanitarian reaction to the present world-agony are revealed as clearly and confusedly in Miss Jameson's little book as in anything I have read. Her sense of the vileness of a Nazi tyranny both in the physical horrors which it has perpetrated and in its satanic denial of spiritual values is shared by every humane man and woman. But she has no real faith and no fundamental reasoning with which to meet this outrage to a generous sensibility. She has only a liberal's belief in the progressive possibilities of the civilisation and the social order which have bred this monster out of their own corruption. Of course she admits that the old order was full of faults and injustices, but she never really

acknowledges the guilt which has brought upon us this ghastly retribution. And until that acknowledgment has been made, until the last flicker of self-righteousness has gone out, there can be no real faith in the redemptive power of love.

Miss Jameson no longer believes that charity, twenty-five years ago, would have called out its like in a defeated Germany. And doubtless nothing short of real charity, expressed in self-sacrifice and spurning self-interest in a glad, yet costly, recognition of the common human need, would have. Yet that charity, now as then and under conditions more costly than ever, is the only real answer and alternative to the vileness she hates. Europe in the end will be redeemed of Nazidom only by its real opposite, by a will to infinite sacrifice and generosity, by a true death from which life flows in the face of the false death of a frenzied self-destruction. For want of such a faith and a vision into fundamental causes Miss Jameson dismisses pacifism without ever truly understanding it, and her only hope for the future, that of victorious "civilised" powers combining to re-educate the German savage, backed for an indefinite time by military power, seems to me quite delusive. The contradictions, too, in which her essay abounds are significant of an incoherence within.

Mr. Beresford's and Mr. Murry's pamphlets are both criticisms of organised Christianity, but Mr. Beresford ranges wide, surveying the development of the idea of God from primitive times, until under the proprietorship of the Churches, God became not a living God but a theory. He ends by outlining briefly a conception of God which a modern intelligence could accept and so be saved from a mere reaction into atheism. His essay treats of a big subject in a very small space and is in consequence rather too summary and external. Mr. Murry confines himself to the immediate situation and is, as usual, penetrating. He believes that the Christian Church will be compelled to choose either acquiescing in and sanctifying the mechanical heathenism of modern war or taking its stand in definite defiance of the State. A true Christian Society, he insists, will be known by its power to bring forth the works of repentance. And in this his essay provides a searching answer to Miss Jameson's.

Mr. Heard's little book condenses much that he has written before of methods of training by which a way through may be found, from the disabling self-consciousness in which modern man is imprisoned, to a new consciousness. His tendency is to overemphasise the positive will in the process of growth. And his language is at times rather forbiddingly mechanistic. But he has helpful and practical advice to give.

HUGH I'A. FAUSSET

The Transposed Heads: A Legend of India. By THOMAS MANN. Translated by H. T. LOWE-PORTER. (Martin Secker and Warburg, Ltd., London. 6*s.*)

A new book by Thomas Mann is always a considerable literary event. In *Buddenbrooks*—aptly described as the German Forsyte Saga—Herr Mann gave a habitation and a name to what had been characteristic and best in the Germany of yesterday and the day before. In his second great novel, *The Magic Mountain,* Herr Mann's sympathies covered a wider range, and its Tuberculosis Sanatorium is almost the ailing world itself in miniature. More recently, Herr Mann has been preoccupied mainly with recreating the faded and half-forgotten lineaments of the near or distant Past. *The Young Joseph* and *Joseph in Egypt* take our minds back through thousands of years, and we are enabled to scrutinize enraptured Judaism in its pristine significance. The old is rehabilitated in terms of the new and Man in his changing environment is seen to preserve his fundamental humanity. *Lotte in Weimar,* a superb historical romance, recreates with unerring psychological insight the apotheosis—or is it the after-glow ?—of Goethe's *grande passion* for the fascinating Lotte. Undoubtedly these are among the great achievements in the realm of fiction.

In his latest novel, however, Herr Mann attempts at once an easier and a more difficult task : easier because it is a story of comparatively small dimensions ; more difficult because the scene of the story is laid in India (in *ancient* India), a country that is notoriously easy to misunderstand even when sympathy in the writer is not lacking. Herr Mann has indeed done his best ; his prose is as supple as ever (and this is clear even in Mr. Lowe-Porter's translation); whole paragraphs shimmer in iridescence and seem to ring and chime in unison with the atmosphere which, on its part, fairly creeps upon us, as it were. Yet surely something is lacking as well ; or rather, some stranger element keeps somehow obtruding itself, and the whole thing is all but jangled out of tune and grates upon our senses. What may have happened, then ? Irony has knocked its head against romance and destroyed the subtle spell. Herr Mann's irony is no doubt gentle and unmalicious ; but ever at the touch of irony must the soap-bubble fragility of romance surely shrivel into atoms. That is just what has happened in *The Transposed Heads.*

This is the story : Sita, the girl with the beautiful hips, is beloved of Shridaman the cultivated Brahmin and Nanda the honest and muscular shepherd. She marries Shridaman and respects him, but she is also enamoured of Nanda's magnificent physique. While going on a journey, Shridaman retires to a temple and cuts off his own head in the presence of the Goddess Kali ; presently, Nanda too likewise commits suicide. Sita is now ordered by the Goddess to join the severed heads to the trunks so that, through Her grace, the men may come back to life. In her hurry Sita fits the heads to the wrong trunks and thus Shridaman regains consciousness with his head joined to Nanda's body and *vice versa.* Sita lives with Shridaman for some time and then seeks out Nanda to live with him. The friends and rivals fight a duel at last and both fall

down dead; Sita ascends the funeral pyre with them; and that is the end of these three ill-fated people, and of the story as well.

A story like this that hinges on a macabre superphysical occurrence requires to be handled reverently and with extraordinary care; the Goddess should be made to talk in a way that is worthy of Her awful and sacred majesty; the characters in the triangular tangle should be credible and human; the events should move with the inevitability, rather than the mad caprice, of fate; and the dénouement should be instinct with tragedy that is too deep for tears. Herr Mann's imaginative sympathy with his characters has not been deep enough and his ironic detachment has proved a shade too prominent to permit him to make of the sanguinary story of Sita an artistic triumph. *The Transposed Heads* is of course a book that should be read; it has the rich flavour, if not the solid substance, of a typical Thomas Mann book; it is a pity that it should in the end leave a distaste behind.

K. R. SRINIVASA IYENGAR

Sri Aurobindo's "The Life Divine": A Brief Study. By V. CHANDRASEKHARAM. (Sri Aurobindo Library, Madras. Re. 1/-)

Sri Ramakrishna and Spiritual Renaissance. By SWAMI NIRVEDANANDA. (The Ramakrishna Mission Institute of Culture, Calcutta. Rs. 2/-)

These books present two interesting aspects of the searching after truth which is undoubtedly taking place in the hearts of a great many people at the present time. Each in its own way makes some contribution to that search, but one cannot help feeling that both are marred by the over-zealousness of the disciples who wrote them.

Mr. Chandrasekharam's little book is by far the more intellectual of the two, but for the reviewer at least it is often very difficult to follow; one is inclined to get lost in abstractions that no doubt have great profundity of meaning but are obscure to the uninitiated, for whom I take it the book is intended as an introduction to Aurobindo's *The Life Divine*. This is the more a pity as otherwise it is an interesting little book and does give some of the flavour of the monumental work it deals with. But one wishes that a person of Mr. Chandrasekharam's intellectual attainments would be more careful to avoid sweeping statements that cannot be supported in fact. For instance, he says:—

> But the ancient Seers did not work out the full intellectual implications of this position. They did not present to the mind a systematic and rational effort to assimilate our normal experience to this conception of the Reality; only, they threw out intuitive suggestions to impel the seeking mind towards the goal.... And the pronouncements of the higher consciousness and the perceptions of pure Reason have to be justified to our intellect and ordinary experience. All this has been accomplished in the fulness of time by "The Life Divine."

This may be quite true with regard to Indian seers, but the assimilation of "our normal experience to this conception of the Reality" in "a systematic and rational" form was accomplished seven hundred years ago by St. Thomas Aquinas. No doubt Sri Aurobindo

knows this, but his disciples should study something of Christian philosophy before they venture to make too sweeping statements. However, in spite of these defects Mr. Chandrasekharam manages to keep his book lively and interesting throughout. It is, however, to be recommended only for those who have had a good deal of philosophical training and are able to sift his statements through the sieve of their own knowledge and experience.

Swami Nirvedananda's interesting book is in strong contrast to the first, as its whole spirit is that of the non-intellectual, devout disciple preaching a message of good-will to the world. Its opening is marred by unnecessarily vicious attacks on the West in general and on Christianity in particular, which would hardly seem consonant with the spirit of Ramakrishna; but this may be excused as excessive religious fervour. However, when we come to the end of the book and find the author making very much the same claims for Ramakrishna as the Christian Church makes for Christ we may wonder if the outbursts were not inspired as much by fear as by fervour.

Putting these defects aside, the average reader will find an extremely interesting account of Ramakrishna's life and teaching, as well as the implications to be derived from them in this volume. Swami Nirvedananda's English is sometimes marred by excessive floweriness and decoration, but generally speaking it serves its purpose quite well; for, like the writing throughout, it is obviously sincere and helps to give one a living picture of one of the greatest men of our age. To those not accustomed to the somewhat violent Kali worship and the Tantric practices, Ramakrishna may seem too parochial a figure to command the following of men of non-Bengali origin. But once one accustoms oneself to these seeming excessives, one begins to discern behind and through them the spirit of a truly remarkable being, a being who is willing to give up life itself, if need be, in the search for truth.

That is the picture left in the mind and imprinted in the heart of the reviewer. There is no question that, in spite of the somewhat naïve conclusions of this book, it has much to give; both, those who know much about Ramakrishna and those who know little, will certainly gain by reading it. It contains a good bibliography and index, and seems altogether to have been very carefully produced.

BANNING RICHARDSON

Poems of Cloister and Jungle: A Buddhist Anthology. By MRS. C. A. F. RHYS DAVIDS. (Wisdom of the East Series, John Murray, London. 3*s.* 6*d.*)

It is both foolish and cowardly to water down your religion in the hope that you will make it more acceptable to the unreligious, and a Buddhist will do well to acknowledge that he stands by a philosophy which is austere and even severe. What is the aim of a Buddhist? To cease desiring, to cease creating karma, to dissolve the seeming-ego, to achieve the mystery of Nirvana. From this it follows that he should detach himself as thoroughly as possible from the world of the senses—excepting in so far as he must operate through that world if he means to draw other creatures out of their inevitable unhapp-

iness. From this, again, it follows that beauty should be abhorred as resolutely by the Buddhist as it was by the Christian monks in the Egyptian desert and as it is by the Quaker and the Calvinist. Beauty is extremely dangerous. It can even reconcile men to the suffering of their lot. In other words, it may hold back the being who should want only to be free.

We ought not to be surprised, therefore, if Indian Buddhism has produced no poetry although it has produced acres of versified aspiration, or if in its works of art (and, strictly speaking, they ought not to exist) beauty is nearly always subservient to religious meaning. Mrs. Rhys Davids, to whom all lovers of Indian literature owe so large a debt, cannot persuade me that her monks and nuns were ever defiled by rising to the pitch of poetry. The following passages, more edifying than poetic, are characteristic of what she offers to us.

> Lo, I have gone
> Up on the Ariyan, the eightfold Way
> That goeth to the state of Amata.
> Nirvana have I realised, and gazed
> Into the mirror of the holy Dharm....
>
> Wisdom's seven branches practising,
> The powers five, the forces too (? two)
> Enriched with jhana-subtlety,
> So will I in the jungle dwell....

The truth is that the purer the Buddhism of a country, the less art and poetry should we expect to find there. On the other hand, when we study the painting and poetry of China and Japan, where Buddhism was so much diluted by the Tao and other influences, we find that the essential moods of Buddhism are beautifully conveyed by those less rigorous pilgrims upon the narrow path. Chinese landscape-painters in particular excel in communicating a sense of spiritual unity behind physical diversity, but had they been more devout they would not have rejoiced in the beauty of mountain and stream.

Mrs. Rhys Davids' lively little book is not, then, for the reader who hopes to strike an unexplored vein of poetry, but it should fortify those "world-losers and world-forsakers" who like to know that others long ago passed through similar testings. I once introduced a Buddhist monk to an English painter, and after a few days the painter said "No wonder he finds life unhappy. He has no sense of beauty." Perhaps we have to choose between art and asceticism.

CLIFFORD BAX

The Miraculous Birth of Language. By R. A. WILSON. (Published for the British Publishers' Guild by J. M. Dent and Sons, Ltd., London. 1s.)

The author, who holds the Chair of English Language and Literature in the University of Saskatchewan, has written a profoundly interesting and stimulating work. In a long preface by Mr. George Bernard Shaw, written in February 1941, there are some words which point more adequately than a review can do to the vital importance of Professor Wilson's study of linguistic origins:—

> This book by Professor Wilson is one in which I should like everyone to be examined before being certified as educated or eligible for the franchise or for any scientific, religious, legal, or civil employment.

(If Mr. Shaw's wish were realized, one might visualize a tremendous increase

of unemployment !)

After a historical survey of theories of language, the author describes "the problem which gave birth to language." He explains his purpose as being "to show the place of language in the general scheme of world evolution, and to point out its basic structure in relation to the two forms of sense, Space and Time." An examination of these two sense-forms, he holds, "should be the self-evident starting-point in any true cosmic philosophy." In his view, language is the instrument of the conscious mind, and its unique characteristic is the "transformation of natural sound from a pure time expression into a space-time expression, by conventionalization," and it is in language, and in language alone, that the mind "has attained its full freedom, has created an efficient instrument for the elaboration of its new world." He defines language in these words :—

> Language is just that needed system of symbols which man has created for the elaboration of that new space-time world of mind to which he was called by the "World-Spirit" when the world emerged from the preconscious to the conscious cycle of its self-development.

This is confirmation of an ancient teaching about one of the earliest races of mankind's being, in our sense of the word, speechless, as it was devoid of mind on the physical plane : "A *human* brain is necessary for *human* speech." (*The Secret Doctrine*, Vol. II, p. 661)

Professor Wilson pays tribute to the early workers in the field of collecting an adequate body of language material, particularly in the discovery of Sanskrit. He quotes from the memorable address of Sir William Jones (1746-1794) to the Asiatic Society at Calcutta, which became "the starting-point for the modern science of Comparative Philology in Europe." He criticises Darwin for omitting the central unifying faculty of reason from his treatment of the problem of language in the *Descent of Man*, and, in a laudatory reference to Wordsworth's *Prelude*, he asserts that it is "in a very real sense the original English text upon which all the expository work on creative or emergent evolution of the present century has been based, however unconscious the expositors may have been of Wordsworth's pioneer work in the field."

It is much to be hoped that the treatise on the Evolution of the Alphabet, to which Professor Wilson makes reference, will find publication as a sequel to this work in the admirable Guild Books.

B. P. HOWELL

A Handbook of Virasaivism, By S. C. NANDIMATH, M. A., PH. D., with a Foreword by R. D. RANADE, M. A. (The Literary Committee, L. E. Association, Dharwar. Rs. 3/-)

About the second half of the eleventh century began a Saiva Protestant movement in the Kannada country which, during the twelfth, opened into full bloom under the fostering of ardent devotees like Basaveswara and the other seekers of spiritual truth who gathered at Kalyan where Basava was Minister to the reigning Kalacurya King. Like all revival and reformation movements, it set itself against the empty ritualism, the pedantry and the disparities between precept and practice

current among men of religion and built up enthusiasm for a fresher and a more direct and simplified religion. It was eclectic and democratic and stressed the independent human worth of each individual without limitations of caste, sex or condition in life. Each person was asked to engage in some work for earning his subsistence and parasitism of any kind was disapproved. Even like the Jaina the new religion said that before one could gain Mukti (final freedom) one should have lived a worthy human life, the very gods having to attain to the highest in and through the human stage.

Not only had the new Seers all the Vedic and non-Vedic religion and philosophical experience to draw upon; Siva worship itself had an ancestry going far back into the Indus Valley civilisation. The Saiva and the Vaishnava religions both had theistic partialities and almost inevitably developed Bhakti cults through the ages. Those of the twelfth century in South India developed a special type deriving both from the north and from the south, but more especially from the southern Nayanārs (Saiva) and Āzwars (Vaishṇava). Virasaivism drew thought and sustenance also from all the Saivagamas, the Tantras, and from all contemporary and neighbouring movements. If early enthusiasts prepared the ground, Basava contributed to the movement his rich Bhakti, his character and his prestige; Allama, his spacious, luminous wisdom; Sister Mahādevi, her spiritual lyricism; Siddharama, his Karma Yōga; and Channabasava, his grasp of the new doctrine and his powers of organisation and of leadership.

Dr. Nandimath has many advantages for writing a book of this kind. He is born to the religion and to the tongue in which its literature exists. He is equipped with knowledge of Sanskrit and of philosophy; and Western traditions of critical scholarship have guided him in comparative study and estimation.

The book expounds the principles and practices of Virasaivism which mark it out as an individual system of thought and of conduct. The last two chapters, called "The Pilgrim's Progress" and "The Quintessence of the Virasaiva Religion" are particularly good and have basic clarity. The new doctrine is also known as Shat Sthala (Six-strand) Siddhanta, prescribing a definite mode of life. It accepts gradualness and degrees of realisation and promises its votary the final state of attainment where God (Linga) and Soul (Anga) are one. But master-spirits may realise the Shat Sthala at any point or stage. A smile and a hope beckon, therefore, every pilgrim. Starting with a fundamental dualism it ends with the Absolute, the external world being real in the early stages of striving but for the Absolute being simply non-existent.

As in other religions, detail, formalism and subtleties of classification and labelling soon overshadow the pure flame of experience. The six Sthalas expand into 36 and to 216! Another classification puts the Strands as 101. Argument develops whether the Gunas and the Tattvas are 75 and 25 only; and instead of the glory and the freshness of the early vision we get a new mystery and an exacting dogma. The history of all institutionalised religion shows this case-hardening and leaves one to wonder if technical

detail and argument will ever let the simplicities of the Spirit survive for human redemption. A mere Aid to Faith or a mode of worship or social practice often lays claim to a total prerogative which rightfully can belong only to the Spirit.

Much clear thinking has gone into the making of this book. The Doctor's thesis is well documented and his explanations are generally objective. One wishes, however, that in chronological matters dealing with several principal Vachana writers he had not stuck so rigidly to safety, even under the wings of the late R. Narasimhacharya. Elder contemporaries of Basava should not be put at or about 1160 with definitely later men like Harihara and Raghavamka. The Doctor should, by now, be aware of Harihara's poem on Basava, which is the earliest authentic work on the saint's life. The second chapter could either have been made more positive and substantial or added to the first appendix.

But these are extremely minor points while indicating the quality of a handbook which with its twelve chapters of main matter and very full appendices and notes adds considerably to our knowledge of the religion. The writer richly deserves Prof. R. D. Ranade's compliment in his short prefatory note —that Dr. Nandimath has contributed a new work on the subject of Virasaivism so as to give to that system of thought a dignity and a place which it deserves in the entire scheme of Indian thought.

V. SITARAMIAH

Naked Shingles. By MANJERI S. ISVARAN. (Chitr Bhanu Book House, Madras. Re. 1/8)

This small volume of short stories vividly depicting scenes of Indian village life merits praise. We need more of such books to offset the false impression given by many Western writers who seek popularity rather than truth in writing of India. Life in the villages is often hideous in its poverty, but in the hands of so sensitive an artist as Shri Isvaran, the ugly never becomes vulgar, nor is sordid ignorance allowed to appear coarse. His characters are vital creations whose simple human hearts stand out in high relief against the inscrutable tragedy of fate-driven men and women. We lay down *Naked Shingles* regretting that our author has not another volume ready for us to take up.

D. C. T.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

The recognition is growing that for a rounded and harmonious world culture every people must be free to make its own distinctive contribution. A dull, monotonous uniformity of thought and of expression is the totalitarian ideal, but it has no place in the deepening conception of a democratic world. "Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force." A Chinese leader recently voiced appreciation of the need in the international diapason for India's unmuted note. Dr. Wang Chung-kui, Secretary-General of the Supreme National Defence Council, declared on the 22nd of March :—

> I believe the culture and ideals of India are such that they deserve a greater degree of self-expression than that country has yet been able to achieve for itself. India is seeking an early realisation of its aspiration for freedom. It is my frank opinion that Britain has nothing to lose from this aspiration.

In a striking article entitled "The New Disorder," contributed to *Horizon*, E. M. Forster, speaking as a poet-writer, considers all the prevalent talk about a New Order a sheer waste of time.

> There never will be a new order and there never has been an old one. The phrases are good enough for statesmen....

He concedes the possibility of order in the domains of the æsthetic and the divine; the second on the evidence of the mystics and the first on that of the internal harmony which all artistic creation involves. Attributing the present state of the world to the "implacable offensive of science" he observes :—

> We cannot reach social and political stability for the reason that we continue to make scientific discoveries and to apply them and thus to destroy the arrangements which were based on more elementary discoveries. If science would only discover and never apply...mankind would be in a much safer position....How can man get into harmony with his surroundings when he is constantly altering them? Order, in the social and political category, is unattainable under our present psychology.

This is certainly taking an unduly pessimistic view. Life does not consist merely of the æsthetic and the divine, which are only facets of man's many-sided nature. Man is also a social being and a citizen of a state and, though the prospects for the future are now depressing enough, would one be justified in agreeing that order in the social category is unattainable unless man becomes altogether a different animal?

For centuries on end human nature has hardly changed and yet progress has been possible and has been achieved. That is why, in spite of the disquieting present, one cannot forsake the hope of an era when nations will realise the spiritual unity that is mankind and will look back upon past barbarity with regret and shame. Wars have raged, empires have crashed and destruction has stalked the earth times without number, heretofore, but

mankind has always recovered from these momentary fits of madness and has sometimes learnt its lessons, though at bitter cost. Never has progress seemed impossible; nor, surely, is it now, when, more than ever, so many recognise that humanity must outgrow its materialistic philosophy of which the present cultural crisis is but the logical culmination, to realise that above political strifes, hatreds and narrow aspirations lies the spirit of man, the spirit of universal brotherhood. The triumph of that spirit is the hope of a New Order.

The physicists may, as Mr. Forster writes, claim to have ruled out order from the cosmos, but the rising of tomorrow's sun and the predicted timing of eclipses seem reasonable expectations still. Does Mr. Forster's difficulty lie in a too static conception of order? There is nothing static, not even his æsthetic and divine. The universe is an eternal process of becoming. The cycle of the plant, from seed to root and shoot and leaf, from bud and flower and fruit to seed again, is an expression of order; so is the succession of the seasons; so is the cycle of man's life from birth through youth, maturity, old age, to death and birth again. Society is not a static thing; the way of progress lies through destruction of the out-worn form as well as through evolving of the new.

It was a strong but deserved indictment which Mr. K. G. Saiyidain, Director of Education, Jammu and Kashmir, brought against our higher education in his convocation address late in February at the Sadiq Egerton College, Bahawalpur.

> Any institution which permits a majority of its students to pass through without quickening their conscience towards social problems and without giving them the capacity to judge and weigh the momentous issues of the present day is at best a respectable futility. And if my experience of the average quality of intellectual and social equipment of our graduates is any guide, we, who are responsible for the present-day education, have little reason to congratulate ourselves on what we have achieved.

Viewing facts, as the examination system encourages students to do, as temporary credentials for a pass-mark "rather than instruments for the liberation of the mind" inevitably leads to the distortion of values and to the failure to see that individual interests are inalienably rooted in the interests of the group. No wonder many youths, subjected to this artificial process, fail to see that "personal success has no substance or stability in a society unjustly and unwisely planned."

Human interdependence and the organic relationship between all our interests and problems was well brought out by Mr. Saiyidain in the same address, with quotations from the *Vedas*, the *Bible*, the *Quran*, in confirmation of his thesis. It has, as he implied, never been more important than it is today to recognise what has always been true in the moral sense, that "literally no man dare live unto himself alone," and the education that fails to impart that conviction fails indeed.

Whatever one may think of socialism as a solution of our economic problems, one cannot fail to recognise the dynamic power of thought behind some of the tracts which the Fabian Society is putting out. Take the anonymous

Letter to a Soldier from a Comrade-in-Arms, homely, colloquial, even wrong-headed sometimes, as when it advocates the ruthless extirpation of the Hitler-conditioned lakhs who form the nucleus of Nazism. Yet it contains many a word that " has the ring of a deed."

The writer of this tract sees as the only way out of chaos that " the people themselves resolve to remake the world." The common man has thought that politics was not his concern but " politics has come home with a vengeance to the man who is not interested in it. " If we seek the common good and the common happiness,

> we must show in peace the same common purpose and energy we have shown in war. We must put as much into conquering poverty and the slums as we have put into conquering Nazism....England must be planned : and England must be fully democratic....The peoples of Europe must be helped to build the same sort of new world that we want in England. So must the peoples of the other continents, not least the peoples of India.

The peoples of India may be pardoned for looking somewhat askance at this proffered help. England can help, perhaps, in the way that Russia has helped all those in other countries who would have a juster order, by herself furnishing a shining demonstration that socialism works. The writer cites Russia's contribution, but he goes on to talk of England's mission to liberate the Czechs and the Poles and even the Germans themselves. Let England remember the mischief wrought by imperialism in the name of the closely related " *mission civilisatrice.*" How can a man riding pickaback help the one who is carrying him to lift a weight ? How, but by acting upon Tolstoy's exhortation : " Let us get off the shoulders of our neighbours."

It is with genuine gratification that we welcome the reappearance of *Triveni*. After months of suspension, the first quarterly issue for 1942 has come out—the same *Triveni*, with the same skilful hand on the editorial helm, but published now from Bangalore instead of from Madras. It has survived numerous vicissitudes, from the political sentence served by Shri K. Ramakotiswara Rau to an acute paper shortage.

It is a regrettable commentary on what we call modern civilisation that pure idealistic and cultural aims are a positive handicap to a journal in competing with journals conducted with the profit motive. THE ARYAN PATH, with its idealistic aims, is in a position to sympathise. Our own emphasis is more on spirituality than on culture, more on wisdom in thought and nobility in conduct than on beauty of artistic expression, more on truth and goodness than on beauty. The three aspects of the Grecian Trinity are really inseparable, however, and *Triveni*, which lays primary emphasis upon the last, is complementing our own efforts.

For, devoting itself to Art, Literature, and History, and, through its translations especially, helping to interpret to each other the various linguistic cultures of our country, " *Triveni* seeks to draw together cultured men and women in all lands " and to " establish a fellowship of the spirit. " All movements that make for Idealism, in India as well as elsewhere, are within its purview, as they are within our own, and we are glad to commend

Triveni's effort to the lovers of culture in India and abroad.

Declaring open on March 20th the Women's Training Camp at Abrama, under the auspices of the All-India Women's Conference, Shrimati Hansa Mehta stressed the need for trained social workers, specially in times like the present when dangers threaten from within and without. Messages wishing the Camp every success were received from prominent leaders like Mahatma Gandhi, Maulana Azad and Pandit Jawaharlal Nehru. Pandit Nehru's message is, as usual, spirited and provocative :—

> Somehow we have got into the habit of thinking that our women are helpless, frail and feeble beings who require protection from others. If there is any trouble or disorder women are supposed to avoid that area or even keep themselves imprisoned in their homes. If there is danger, women are supposed to be sent away to safer places. All this seems to me to be harmful nonsense. Nothing is so irritating to me as the word "Abala" applied to women. It is time we got rid of this word and all that it implies. Women must look after themselves. No one else can look after them. In the present-day world war and destruction, only those who have strength and self-reliance can survive. To depend on others is to invite trouble.

While the training in social service contemplated by the Camp cannot but evoke generous appreciation from all quarters, one somehow wonders, after reading Pandit Nehru's message, whether, in our enthusiasm to make India's women self-reliant and self-defending, we are not likely to let them down in a crucial hour. That "only those who have strength and self-reliance can survive" is a maxim all right so far as it goes. The fittest do survive but is it not the duty of the fittest also to let survive those who are by nature delicate and soft and who have been throughout history —maybe on account of the pressure of social restrictions—dependent for their protection and safety on the sturdier sex ? The rising tide of feminism may as much scorn women's being called dependents as their being described as "*Abalas.*" But facts persist and what must be a process of decades cannot be pressed through instantaneously when danger is at our doors. The vast masses of women in India have yet to cover many a mile of progress before they can be left to take care of themselves. A few exceptions cannot alter the rule. They have so far depended on man without inviting trouble. But trouble seems to lie the other way. Granting that as far as possible every human being should stand on his or her own feet, we can never do away with interdependence. For millenniums our women have been encouraged to lean. This is not the time to snatch away the prop.

Recalling the statement in the *Quran* that mankind is a single nation, the Hon. Sir Sultan Ahmed well stressed in his presidential address at the All Religions' Conference at New Delhi in mid-March that the brotherhood of man was the corner-stone of all the great religions of the world. Nowhere has the unity of mankind and of truth been recognised more clearly than in India in centuries past,

> where Kabir and Nanak, Rajjab and Ravidas, Paltoo and Prannath, Baba Lal and Dadu Dayal sang of "both Allah the bountiful and Ram."

It is indeed, as Sir Sultan Ahmed said, a cruel irony that

> this very hallowed land—where the pre-Aryan, the Buddhist and the Zoroastrian,

the Sufi and the Bhagat, the Vedant and the Quran, Sanskrit and Persian, the East and the West, put forth melodies in a grand orchestra—should be torn with the war of creeds.

Orthodoxy, under whatever designation, is the most irreconcilable foe of universal brotherhood, and the unique revelation, the exclusive claim, is the source of orthodoxy's power. Antæus draws his strength from that touch with Earth; lift religion to the plane of universal truth and sectarianism must faint and fail.

Prof. E. H. Johnston, in a talk on "Cultural Understanding between Britain and India" which is published in the recently received *Indian Art and Letters* (Second Issue for 1941) roughly classifies three common attitudes to Indian culture prevalent in England. Firstly, there is the small but important class, which includes the most important English art critics, who "find something constitutionally distasteful in the Indian view of life." The second class, consisting of the great majority of English people, "frankly take no interest in India," as they "find its ways and methods of thought incomprehensible." The third group comprises scholars, officials, journalists etc. who "from their varying points of view have a good first-hand knowledge of India" and others who have felt the fascination of India but "are a little too apt, perhaps, to look on India as a fairyland of romance, or as a place whence they may draw a new revelation."

While admitting that it is not necessary to be a scholar or an archæologist to be able to understand India, Professor Johnston attributes the lack of cultural understanding between the two countries to the Englishmen's lack of intellectual curiosity and to their failure to appreciate the necessity of sympathetic understanding as a prerequisite of judgment. Professor Johnston says :—

I am not prepared to single out any one class for blame ; at the bottom of everything, perhaps, lies our lack as a people of a quality which I might call receptivity.

Dr. Johnston's analysis appears to be correct only in part. It may be true, as he says, that the absence of a sympathetic attitude is responsible for the present state of things but one wonders if the English are not intellectually curious. Is it not rather that the average Englishman is hardly in a position to know what he really wants to know about India? He cannot ask effectively for more. He hears of the exotic, the bizarre, the reprehensible. The missionaries would see to that. He knows all about Suttee and Thuggee and child-marriage and very little about Satyagraha and Ahimsa and the Sarda Act. What wonder if his curiosity is blunted and he dismisses India as a land of many gods, more devils and still more cobras!

Mutual cultural understanding between a sovereign State and a subject people is the responsibility of the ruling state and such cultural understanding is hardly possible in the absence of an earnest endeavour on the part of the State to arouse and to satisfy genuine intellectual curiosity on both sides with information that does justice to both countries. The responsibility which lies upon Britain is no small one. "Moral greatness," says Antoine de Saint Exupéry, "consists in responsibility." We should rather say that it consists in responsibility recognised and faithfully discharged.

The Vice-President of the U. S. A., Mr. Henry A. Wallace, who wrote in *The Atlantic Monthly* for January on "Foundations of the Peace," insists on the broad view as essential to the future of human civilisation. Sensible co-operation between countries will most certainly be necessary. He urges the recognition that "if we can afford tremendous sums of money to win the war, we can afford to invest whatever amount it takes to win the peace.

> ...Ways must be found by which the potential abundance of the world can be translated into real wealth and a higher standard of living. Certain minimum standards of food, clothing, and shelter ought to be established, and arrangements ought to be made to guarantee that no one should fall below those standards....Is it not time to recognise that minimum standards of nutrition are as important for growing children as minimum standards of education ?

"A democracy where security, stability, efficiency, and widely distributed abundance would prevail" is desirable indeed but we question whether any mere economic measures, such as Mr. Wallace outlines, will even usher it in, far less maintain it in existence. There is a great deal too much talk about the new order and a great deal too little about the new men who are to administer it if it is not to go the way of all fancies.

Bernard Eugene Meland, writing in the Winter 1942 *Personalist* under the heading "Two Paths to the Good Life," attempts to build up a contrast between the moral and the æsthetic, the controlled and the creative ways of life. A statement of Oliver Goldsmith's in one of his essays that one acquires lasting esteem "not for the fewness of faults but by the greatness of beauties" had suggested the possibility of such a contrast. Mr. Meland says :—

> The Pharisee was a moral man ; but Jesus possessed a greater goodness. Meletus was a moral person ; but Socrates embodied what was more significant.

It is obvious that even complete absence of faults cannot mean the possession of virtue. Just as white means something definite and positive and not merely the absence of black or of grey, so virtue means the possession of positive and definite qualities. The antithesis states contrasts rather than contradictions. Mr. Meland makes a needless distinction with misleading implications in so far as the unwary may deduce a conflict between moral earnestness and creative activity.

Western civilisation, as he brings out, citing Matthew Arnold, is a complex synthesis of Hebraism and Hellenism. Arnold complained that the Hellenic or creative aspects of self-development were being neglected by his countrymen and he insisted upon their cultivation. The aim of every prescription, whether moral or æsthetic, is undoubtedly self-realisation, and it will be admitted that for an all-round and harmonious life strictness of conduct is as necessary as spontaneity of consciousness. The formulation of a code of conduct calculated to achieve individual and collective well-being might have been rendered necessary by the inability of common humanity to perceive and to follow the creative process of self-realisation. The creative process with its spontaneous consciousness of the universe and man's place in it is in complete harmony with the inner workings of Nature. This is proved by the intuitional apprehensions of eternal truths by mystics and poets who in their highest flights transcend the workings of human reason. It is thus that the creative or the æsthetic fashioning of being naturally implies the restrictions imposed by the conscious human intellect in the form of the moral code.

It is a fatal fallacy that morals are all very well for the plodder but can be dispensed with by the man of genius. The more spirited the steed, the firmer must be the hand on the bridle. The flame of what the world calls genius would burn with a less flickering light if the art of living were given its rightful place as the greatest of all arts.